

# THE MANUAL OF LIFE

## UNDERSTANDING KARMA RIGHT ACTION

Parvesh singla

**This book is dedicated to all my predecessors on whose  
Knowledge, Observation, Experience, Thoughts and Assumptions  
I based my own and  
All my successors who would do the same.**

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Karma: an action that is taken or to be taken.

Sacrifice: (in context of this book and karma) an action that is done without expectation of reward be it monetary, social or something else.

Yogi: a saint who detaches himself from the world attachments like seeking of pleasure and avoidance of pain, and the one who has control over one's desire.

On a side note, people mistake a lot for Hindus, Hinduism Is not a religion, it is a way of life, there are three main rivers of the Indian sub continent, Indus (pronounced sindhu) Ganges (pronounced Ganga) and bhramaputra the word sindhu was used mostly by invaders of Iran & Afghanistan in early 1000's to denote the people who live beyond the river sindhu, gradually sindhu became Hindu. Religion is "sanatan" whose gods are Krishna and many others you hear of. So you can be a Christian or a Jew and yet practice karma

Basically what I am trying to say is that what is being written in this book , is not a religious scripture but more like a manual for right action. So it is against no one's religion.

About the author, Born in 1982, Parvesh Singla has been living in Chandigarh, India. He is a graduate from Punjab university never really used the school education; he is also a writer of various articles on different subjects mostly on underground sites. His tryst with destiny of knowledge started with a chance encounter with a person from Netherlands who unknowingly put him on a path to self discovery, one of rare qualities that he has is that of a open mind. He has so far worked as a multimedia artist, a job consultant, a retailer, an advertisement designer, and in various service industries etc. currently he makes people rich & helps them achieve their dreams by being a financial investment advisor (mutual funds, fixed deposits, etc).

**This is the first edition of the book, for any clarifications, comments, or suggestions, please contact: [parvesh2002@rediffmail.com](mailto:parvesh2002@rediffmail.com)**

# SECTION I

**An attempt to put karma in correct context and thereby making it easier to understand.**

**Karma** "act, action, performance" is the concept of "action" or "deed" in Indian philosophy understood as that which causes the entire cycle of cause and effect originating in ancient India and although mentioned in Hindu, Jain, Sikh and Buddhist philosophies, it is the basis of almost all the religions of the world. Since the theory of good deeds and bad deeds are fundamental in any religion.

All living creatures are responsible for their karma — their actions and the effects of their actions — and for their release from the circle of life and death.

The Christian religion as a whole teach it as the "Law of Cause and Consequence/Effect". However, this philosophy adds that the essence of the teachings of Christ is that the law of sin and death may be overcome by the Love of God, which will restore immortality. Basically, what one does in the past affects one's future: performing good deeds will result in good effects and performing bad deeds will result in bad effects.

Throughout this process, some traditions believe that God plays some kind of role, for example, as the dispenser of the fruits of karma or as exercising the option to change one's karma in rare instances. In general, followers of Buddhism and many Hindus consider the natural laws of causation sufficient to explain the effects of karma. Another view holds that a religious teacher, acting on God's behalf, can mitigate or work out some of the karma of the disciple. However, according to Jainism, neither the God nor the Guru have any role in a person's Karma. A person, himself is the sole doer and enjoyer of his karmas and its fruits.

Actions do not create karma (good or bad) when performed by an individual in the state of liberation. Such a person is called "Karma yogi". Also some school of thought explain it as "Moksha can be attained only by doing, not by a process of effort". All actions performed by one in the state of Moksha are called Dharma (*as in moral religion in which all the results whether good or bad are taken over by god. This concept is the basis of jihad, jihad exists in all the religions with different names, such as holy war in Christianity, dharma yudh in Hinduism, etc. however there are some basic differences*

*between the jihad of Islam and jihad of other religions, in almost all the other religions, jihad is done to save the people from injustice or evil, however in Islam it is done to convert the nonbelievers in Islam to Islam., my personal opinion though )*

Believers in Karma theory believe that everything in the Universe is in a state of creation, maintenance, or destruction. Similarly, the mind creates a thought, maintains or follows it for some time, and the thought ultimately dies down (perhaps to be replaced by another thought). In addition to the three states of consciousness, this theory puts forward a fourth state of being in pure consciousness, where the mind is not engaged in thinking but just observes the thoughts. Actions in the this state do not create karma. Meditation is a practice aimed at giving individuals the experience of being in this objective state. An individual who is constantly in the this superior calm state is said to have attained moksha where their actions happen as a response to events (and not because of thought process); such actions do not result in accumulation of karma as they have no karmic effect

Karma means "deed" or "act" and more broadly names the universal principle of cause and effect, action and reaction that governs all life

Karma is also considered to be a spiritually originated law. People see this theory as God's direct involvement in this process, while others consider the natural laws of causation sufficient to explain the effects of karma.

Followers of this theory consider God, as playing a role in the delivery of karma. Some say karma is merely a law of cause and effect but rather is also dependent on the will of a personal supreme God. A good summary of this theistic view of karma is expressed by the following: "God does not make one suffer for no reason nor does He make one happy for no reason. God is very fair and gives you exactly what you deserve."

Karma is not punishment or retribution but simply an extended expression or consequence of natural acts. The effects experienced are also able to be mitigated by actions and are not necessarily fated. That is to say, a particular action now is not binding to some particular, pre-determined future experience or reaction; it is not a simple, one-to-one correspondence of reward or punishment. Basically meaning that theory is karma is not a theory that says you do this you will get that, weather good or bad, it says do good work I'll decide when you'll get good results, when you *need* it, and not when you *want* it.

Karma is not fate, for humans act with free will creating their own destiny. In all religions , if we sow goodness, we will reap goodness; if we sow evil, we will reap evil. Karma refers to the totality of our actions and their concomitant reactions in this and previous lives, all of which determines our future. The conquest of karma lies in intelligent action

Karma is of three kinds: Accumulated, Fruit-bearing and current karma. All *current karmas* become *Accumulated karma* upon completion. From this stock of *Accumulated karma*, a handful is taken out to serve one lifetime and this handful of actions, which has begun to bear fruit and which will be exhausted only on their fruit being enjoyed and not otherwise, is known as *Fruit bearing karma*. In this way, so long as the stock of *Accumulated karma* lasts, a part of it continues to be taken out as *Fruit bearing karma* for being enjoyed in one lifetime, leading to the cycle of birth and death. A life cannot attain eternal bliss until the *accumulated karmas* are completely exhausted.

Within Sikhism, all living beings are described as being under the influence of three qualities namely Rajas (mode of passion), Tamas (mode of ignorance), and Saatav (mode of goodness). Always present together in varying mix and degrees, these three qualities bind the Soul to the body and to the earth plane. Above these three qualities is the eternal time. Due to the influence of three Qualities, individual beings perform activities under the control and purview of the eternal time. These activities are called Karma. The underlying principle is that karma is the law that brings back the results of actions to the person performing them.

This life is likened to a field (Khet/ a place where food is grown) in which our Karma is the seed. We harvest exactly what we sow. No less, no more. This infallible law of Karma holds everyone responsible for what the person is or going to be. Based on the total sum of past Karma, some feel close to the Pure Being in this life, and others feel separated. This is the law of Karma according to Sikhism. Like other Indian as well as oriental school of thoughts, the Gurbani also accepts the doctrines of Karma and reincarnation as the facts of nature.

In Buddhism, *karma* is strictly distinguished from "fruit" or "result". Karma is categorized within the group or groups of cause in the chain of cause and effect, where it comprises the elements of "volitional activities" and "action". Any action is understood to create "seeds" in the mind that will sprout into the appropriate result when they meet with the right conditions. Most types of karmas, with good or bad results, will keep one within the wheel of world / (life and death); others will liberate one to join supreme being or liberation into god.

Buddhism relates karma directly to motives behind an action. Motivation usually makes the difference between "good" and "bad", but included in the motivation is also the aspect of ignorance; so a well-intended action from an ignorant mind can easily be "bad" in the sense that it creates unpleasant results for the "actor".

One more definition of karma – *a mechanism that makes us thoroughly experience the themes of our life until we gained optimal knowledge from them and until our emotional attachment to these themes falls off.*

If we accept that the logical ethical consequence of the law of karma is to behave responsibly, and the tenet of the law of karma is essentially "if you do good things, good things will happen to you — if you do bad things, bad things will happen to you," then it is possible to identify analogs with other religions that do not rely on karma as a metaphysical assertion or doctrine.

Karma does not specifically concern itself with salvation as it implies a basic socio-ethical dynamic. The law of karma as a mechanism functions like a judge of one's actions, similar to the concept of God as judge in relation to "good and bad works" in the western religions. The Apostle Paul similarly states: "man reaps what he sows"

Similarly, the Egyptian goddess Ma'at (the divine judge) played a similar and impartial role meting out justice in a manner very similar to karma; Ma'at could not be appeased by faith or regret — an action done was done, with no space for the more recent theistic concept of grace.

Parallels may also be found in the Greek goddess Ananke (Necessity, Inevitability, or Compulsion), who was the mother of the Moirae (Fates) and dealt out one's "heimarmene" (allotted portion) strictly according to one's actions both in this life and in previous incarnations, and in Germanic Wyrð.

An academic and religious definition was mentioned above. The concept of karma is part of the world view of many millions of people throughout the world. Many in western cultures or with a Christian upbringing have incorporated a notion of karma. The Christian concept of reaping what you sow from Galatians 6:7 can be considered equivalent to Karma. For some, karma is a more reasonable concept than eternal damnation for the wicked. Spirituality or a belief that virtue is rewarded and sin creates suffering might lead to a belief in karma.

According to karma, performing positive actions results in a good condition in one's experience, whereas a negative action results in a bad effect. The effects may be seen immediately or delayed. Delay can be until later in the present life or in the next. Thus, meritorious acts may mean rebirth into a higher station, such as a superior human or a godlike being, while evil acts result in rebirth as a human living in less desirable circumstances, or as a lower animal. Some observers have compared the action of karma to Western notions of sin and judgment by God or gods, while others understand karma as an inherent principle of the universe without the intervention of any supernatural Being. In Hinduism, God does play a role and is seen as a dispenser of karma; The non-interventionist view is that of Buddhism and Jainism.

Most teachings say that for common mortals, being involved with karma is an unavoidable part of daily living. However, in light of the Hindu philosophical school of Vedanta, as well as Gautam Buddha's teachings, one is advised to either avoid, control or



become mindful of the effects of desires and aversions as a way to moderate or change one's karma (or, more accurately, one's karmic results or destiny).

In Spiritism, karma is known as "the law of cause and effect", and plays a central role in determining how one's life should be lived. Spirits are encouraged to choose how (and when) to suffer retribution for the wrong they did in previous lives. Disabilities, physical or mental impairment or even an unlucky life are due to the choices a spirit makes before reincarnating (that is, before being born to a new life).

What sets Spiritism apart from the more traditional religious views is that it understands karma as a condition inherent to the spirit, whether incarnated or not: the consequences of the crimes committed by the spirit last beyond the physical life and cause him (moral) pain in the afterlife. The choice of a life of hardships is, therefore, a way to rid oneself of the pain caused by moral guilt and to perfect qualities that are necessary for the spirit to progress to a higher form.

Because Spiritism always accepted the plurality of inhabited worlds, its concept of karma became considerably complex. There are worlds that are "primitive" (in the sense that they are home to spirits newly born and still very low on intellect and morals) and a succession of more and more advanced worlds to where spirits move as they are elevated. A spirit may choose to be born on a world inferior to his own as a penance or as a mission.

The idea of karma was popularized in the Western world through the work of the Theosophical Society. Kardecist and Western New Age reinterpretations of karma frequently cast it as a sort of luck associated with virtue: if one does good or spiritually valuable acts, one deserves and can expect good luck; conversely, if one does harmful things, one can expect bad luck or unfortunate happenings. In this conception, karma is affiliated with the Neopagan *law of return* or *Threefold Law*, the idea that the beneficial or harmful effects one has on the world will return to oneself. Colloquially this may be summed up as 'what goes around comes around.'

There is also the metaphysical idea that, because karma is a force of nature and not a sentient creature capable of making value judgments, karma isn't about good and evil deeds, because applying those labels would be judgmental, but that it is about positive and negative *energy*, where negative energy can include things not seen as "being bad" like sadness and fear, and positive energy can be caused by being creative and solving problems as well as by exuding love and doing virtuous acts. It is referred to as "omniverse karma" or "omni-karma" because it requires the existence of an omniverse, that space that contains all possible universes. The omniverse idea includes concepts such as souls, psychic energy, synchronicity (a concept originally from psychoanalyst Carl

Jung, which says that things that happen at the same time are related), and ideas from quantum or theoretical physics.

The karma theory consists of eighteen chapters in total:

Arjuna represents the individual soul, and Sri Krishna the Supreme Soul dwelling in every heart. Arjuna's chariot is the body. The blind king Dhritarashtra is the mind under the spell of ignorance, and his hundred sons are man's numerous evil tendencies. The battle, a perennial one, is between the power of good and the power of evil. The warrior who listens to the advice of the Lord speaking from within will triumph in this battle and attain the Highest Good.

1. an individual comes into this world but sees his worldly tendencies and desires one hand and his need to attain the highest good he asks for guidance
2. After asking for help, individual is instructed that only the body may be killed, while the eternal self is immortal. Supreme being appeals to the individual that as a warrior he has a duty to uphold the path of dharma ( in this context consider dharma to be his duty).
3. Individual asks why he should engage in Karma (Action) if knowledge is more important than action. Supreme Being stresses to Individual that performing his duties for the greater good, but without attachment to results is the appropriate course of action.
4. Supreme Being reveals that He has lived through many births, always teaching Yoga for the protection of the pious and the destruction of the impious and stresses the importance of accepting a guru ( a learned man , metaphor for a teacher to show the path).
5. Individual asks Supreme Being if it is better to forgo action or to act. Supreme Being answers that both ways may be beneficent, but that acting in Karma Yoga is superior.
6. Supreme Being describes the correct posture for meditation and the process of how to achieve eternal bliss.
7. Supreme Being teaches the path of knowledge
8. Supreme Being defines the terms *wisdom, God , karma, soul , and explains how one can remember him at the time of death and attain His supreme abode.*
9. Supreme being explains panentheism, "all beings are in Me" as a way of remembering Him in all circumstances.
10. Supreme Being describes how He is the ultimate source of all material and spiritual worlds. Arjuna accepts Supreme Being as the Supreme Being, quoting great sages who have also done so.
11. On Individual's request, Supreme Being displays His "universal form" , a theophany of a being facing every way and emitting the radiance of a thousand suns, containing all other beings and material in existence.

12. Supreme Being describes the process of devotional service (Bhakti Yoga).
13. Supreme Being describes nature (prakṛti), the enjoyer (puruṣa) and consciousness.
14. Supreme Being explains the three modes (guṇas) of material nature.
15. Supreme Being describes a symbolic tree (representing material existence), its roots in the heavens and its foliage on earth. Supreme Being explains that this tree should be felled with the "axe of detachment", after which one can go beyond to his *supreme abode*.
16. Supreme Being tells of the human traits of the divine and the demonic natures. He counsels that to attain the supreme destination one give up lust, anger and greed, discern between right and wrong action by evidence from scripture and thus act rightly.
17. Supreme Being tells of three divisions of faith and the thoughts, deeds and even eating habits corresponding to the three guṇas.
18. In conclusion, Supreme Being asks Arjuna to abandon all forms of dharma and simply surrender unto Him. He describes this as the ultimate perfection of life.

# **SECTION II**

**Actual translation & interpretation**



### ***Circle of life.***

*Please ignore the Krishna.com watermark, as I merely chose this picture because whatever I wanted to explain, is contained in this picture*

*Why grieve for those for whom no grief is due, and yet profess wisdom? The wise Grieve neither for the dead nor the living.*

The wise men grief neither for the dead nor joy on living because they know that body Is merely clothes of the soul, when the time will come, soul will remove the clothes and wear new ones. (Die and be reborn in new body with a new life and new fate.)

*There was never a time when I was not, nor thou, nor these princes were not; there Will never be a time when we shall cease to be.*

There was never a time when I was not here; there will never be a time when I will not be here,

*Embrace the circle of life*

*Those external relations which bring cold and heat, pain and happiness, they come and Go; they are not permanent. Endure them bravely*

The relations that prevent you from taking action, are not permanent, from your parents to your brothers to your siblings do what you “ have” to do.

*The hero whose soul is unmoved by circumstance, who accepts pleasure and pain with Equanimity, only he is fit for immortality.*

Only those who take action according to what is needed to be done regardless of what the people say about him and who do not base their action on basis of whether it will bring them pain or pleasure attain a level of heroism and immortality few people in the world can enjoy even after death.

*That which is not, shall never be; that which is, shall never cease to be. To the wise, these Truths are self-evident.*

Something that is not there will never be there no matter what one says and something that is there is always going to be there, no matter what one says.

*The Spirit, which pervades all that we see, is imperishable. Nothing can destroy the Spirit.*

Soul cannot be destroyed. You can kill the people but not the soul.

*The material bodies which this Eternal, Indestructible, Immeasurable Spirit inhabits are all finite. Therefore fight.*

The body which your soul wears is all perishable, therefore take action. Don't worry about the consequences; actions taken with the strength of character are always beneficial

*He who thinks that the Spirit kills, and he who thinks of It as killed, are both ignorant. The Spirit kills not, nor is it killed.*

A person who thinks that he is killing someone and the one who thinks he is being killed are both ignorant, no one kills anyone and no one gets killed, when the time comes you will die, he is merely the means for your death.

*It was not born; it will never die, nor once having been, can it cease to be. Unborn, Eternal,*

The Supreme Being was not born, he will never die, he is unborn and undead, you all are his part and when the time comes you all become a part of him again.

*Ever-enduring, yet most ancient, the Spirit dies not when the body is dead.*

A soul endures a lot yet it never dies, it merely carries a weight of your good deeds as well as your sins onto the next life.

*He who knows the Spirit as Indestructible, Immortal, Unborn, Always-the-Same, how Should he kill or cause to be killed?*

A true karma yogi\* ( a person who does karma (action) without immersing himself in worldly things ) knows the soul as something that can never be destroyed, it can never die, it is never born, it always remains the same, then how can he kill or be killed?

(Basically what is being said is if the evil needs to be destroyed, then one should not hesitate, a concept similar to jihad, however there is a basic difference between the two, in Islam evil is defined as anyone who is not a Muslim, in this evil is defined as someone who does injustice)

- Yogi = saint.

*As a man discards his threadbare robes and puts on new, so the Spirit throws off it's worn out bodies and takes fresh ones.*

As a human discards his torn clothes and puts on new clothes, a soul also throws his torn clothes (body) and puts on new clothes (take birth again with a new body)

*Weapons cleave It not, fire burns It not, water drenches It not, and wind dries It not. It is impenetrable; It can be neither drowned nor scorched nor dried. It is Eternal, All pervading, Unchanging, Immovable and Most Ancient. It is named the Unthinkable, the immutable. Wherefore, knowing the Spirit as such, thou hast no cause to grieve.*

Weapons can not injure it, fire cannot burn it, water cannot drown it, and wind cannot dry it, nothing can be done to the soul, it's forever, non changeable, so knowing soul to be that you should not be too grief stricken to it.

*Even if you think of It as constantly being born, constantly dying, even then, O Mighty Man, thou still hast no cause to grieve.*

*For death is as sure for that which is born, as birth is for that which is dead. Therefore Grieve not for what is inevitable.*

Even if you think the soul as constantly being born and dying, you should not be too attached to it because whatever that has born will die, and whoever has dies will surely be born again, so you should not be sad at something that is inevitable.

*Even though The end and the beginning of beings are unknown. We see only the intervening formations. Then what cause is there for grief?*

Journey of a soul is a long one, we only see the intervening periods of it,

This basically means that the soul is making a long journey from being a part of the Supreme Being to again being a part of Supreme Being. We see only the day of its journey of a lifetime (a day is being referred to as one life and night being one death)

*One hears of the Spirit with surprise, another thinks It marvelous, the third listens Without comprehending. Thus, though many are told about it, scarcely is there one who knows It.*

Some say the soul is marvelous some think it is great, and a third listens to them without understanding anything, there are many thinking about it, yet there is none who knows about it.

*Be not anxious about these armies. The Spirit in man is imperishable.*

Don't worry about these armies of sins for if your character is pure nothing can harm you.

*Thou must look at thy duty. Nothing can be more welcome to a soldier than a righteous war. Therefore to waver in this resolve is unworthy, Blessed are the soldiers who find their opportunity. This opportunity has opened for thee the gates of heaven. Refuse to fight in this righteous cause, and thou wilt be a traitor, lost to fame, incurring only sin. Men will talk forever of thy disgrace; and to the noble, dishonour is worse than death.*

A karma yogi must look at his duty, nothing can be more welcome to a karma yogi than a opportunity to act at the time of doing the right & justified action. So to plead at this time for inaction is unworthy, those karma yogis are blessed who find their opportunity, and it's this opportunity that will open the gates of heaven for a karma yogi. Refusal to perform your duty at this time of action will only make you a traitor, your fame would be lost, and you will be dishonored, for dishonor is worse than defeat and worse than death

*Great generals will think that thou hast fled from the battlefield through cowardice; though once honored thou wilt seem despicable. Your enemies will spread scandal and mock at thy courage. Can anything be more humiliating?*

In this verse, result of refusal to perform one's duty is being discussed; your honor which once existed will be lost. Your enemies (sins or anyone according to situation) will spread rumors about you , is there anything more humiliating than that.

*If killed, thou shalt attain Heaven; if victorious, enjoy the kingdom of earth. Therefore arise, and fight! Look upon pleasure and pain, victory and defeat, with an equal eye. Make ready for the combat, and thou shalt commit no sin.*

In this verse it is being said that if you fail, you will be immortalized, and if you succeed you will enjoy the fruits of your actions. You should look upon pleasure and pain with an equal eye, meaning no pleasure or pain should come in the way of doing your duty, be ready to do your duty and no sin shall be committed

*The Scriptures tell of the three constituents of life – the Qualities. Be steady in truth, free from worldly anxieties and centered in the Self.*



In this verse it is being said that these are the three qualities of being a karma yogi  
Be truthful, no matter what happens, always be ready to tell the truth. Don't involve oneself in worldly anxieties of world affairs and one should concentrate of self, in ways to improve one's self.

*As a man can drink water from any side of a full tank, so the skilled theologian can wrest from any scripture that which will serve his purpose.  
But thou hast only the right to work, but none to the fruit thereof. Let not then the fruit of thy action be thy motive; nor yet be thou enamored of inaction.*

In this verse one says that one should only work for sake of doing work and as a duty, he has no right to the results of his actions or inactions, the fruits of the labor should not be a guide to doing or not doing an action. ( what he is trying to say is, do work, not because it is going to give something in reward to you, but because it should be done.)

*Perform all thy actions with mind concentrated on the Divine, renouncing attachment and looking upon success and failure with an equal eye. Spirituality implies equanimity.*

This verse is about the mindset at the time of action, it is being said that one should do his duty with divine in his heart, no worldly attachments, and not bothering about success or failure, for every action has an success or a failure.

*Physical action is far inferior to an intellect concentrated on the Divine. Have recourse then to Pure Intelligence. It is only the petty-minded who work for reward.*

Only the small minded people look for rewards in for every action they take.

*When a man attains to Pure Reason, he renounces in this world the results of good and Evil a like. Cling thou to Right Action. Spirituality is the real art of living. The sages guided by Pure Intellect renounce the fruit of action; and, freed from the chains of rebirth, they reach the highest bliss.*

When a man attains purity, he renounces everything instead he merely clings to the right action and forgets the rest.

*When thy reason has crossed the entanglements of illusion, then shalt thou become indifferent both to the philosophies thou hast heard and to those thou mayest yet hear.*

When the reasoning of karma removes the illusion of the world, then a person becomes indifferent to the philosophies of the world or power.

*When a man has given up the desires of his heart and is satisfied*

*with the Self alone, be sure that he has reached the highest state.*

*The sage, whose mind is unruffled in suffering, whose desire is not roused by enjoyment, who is without attachment, anger or fear – take him to be one who stands at that lofty level. He who wherever he goes is attached to no person and to no place by ties of flesh; who accepts good and evil alike, neither welcoming the one nor shrinking from the other – take him to be one who is merged in the Infinite.*

*He who can withdraw his senses from the attraction of their objects, as the tortoise draws his limbs within its shell – take it that such a one has attained Perfection.*

In this verse qualities of a true saint (yogi) are being told, That he should have given up world desires and is satisfied with himself, who sees pain and happiness as the same, who does not attach himself in the bondages of the world relations, who can control his emotions such as anger or fear, who accepts good and evil as the same, neither welcoming good nor avoiding evil,

*The objects of sense turn from him who is abstemious. Even the relish for them is lost in Him who has seen the Truth.*

It is being said that objects of affection run away from a yogi, even a wish to see those objects of affection is lost in a yogi.

*The mind of him, who is trying to conquer it, is forcibly carried away in spite of his efforts, by his tumultuous senses. Restraining them all, let him meditate steadfastly on Me; for who thus conquers his senses achieves perfection.*

In this verse it is being said that if someone is trying to conquer his senses and is being forcibly being carried away by his sense he should immediately meditate and focus his senses on the supreme being,

*When a man dwells on the objects of sense, he creates an attraction for them; attraction Develops into desire, and desire breeds anger. Anger induces delusion; delusion, loss of memory; through loss of memory, reason is shattered; and loss of reason leads to destruction.*

Cycle of desire is being told in this verse, that thinking about object of one's desire creates an attraction for them, attraction develops into desire and desire when not fulfilled breeds anger, anger generates into delusion ( day dreaming) and delusion in loss of memory, and with loss of memory, reasoning is lost and with loss of the reasoning a man is destroyed.

*But the self-controlled soul, who moves amongst sense objects, free from either attachment or repulsion, he wins eternal Peace. Having attained Peace, he becomes free from misery; for when the mind gains peace, right discrimination follows.*

It is being said that a self controlled soul, (a saint) who moves in sense objects ( think of him as yourself who is moving in this world full of sense objects, sense objects being worldly relations and things that either give you pleasure or inflict pain) who is free from attachment or the opposite, gains eternal peace, and with peace he becomes free from misery because with peace in mind truth comes out of soul.

*Right discrimination is not for him who cannot concentrate. Without concentration, there cannot be meditation; he who cannot meditate must not expect peace; and without peace, how can anyone expect happiness?*

*As a ship at sea is tossed by the tempest, so the reason is carried away by the mind when preyed upon by straying senses.*

Truth of soul is not for the people who cannot concentrate because without concentration one cannot meditate and without meditation there cannot be any peace in mind and when there is no peace in mind, how can one become happy? Reason is carried away by pain, pleasure or worldly relations

*He who keeps his senses detached from their objects – take it that his reason is purified. The saint is awake when the world sleeps, and he ignores that for which the world lives. He attains Peace, into whom desires flow as rivers into the ocean, which though brimming with water remains ever the same; not he whom desire carries away. He attains Peace who, giving up desire, moves through the world without aspiration, possessing nothing which he can call his own, and free from pride. This is the state of the Self, the Supreme Spirit, to which if a man once attain, it shall never be taken from him. Even at the time of leaving the body, he will remain firmly enthroned there, and will become one with the Eternal."*

Qualities of a saint are being told here in more details, it is being said that the saint keeps his sense detached from the worldly things he is awake when the world is asleep and he does not care about the worldly things for which the world works so hard to obtain. He attains true peace his mind becomes like an ocean in which rivers of desires come and vanish, he removes his ego, and he achieves something better than us.

*In this world, there is a twofold path, There is the Path of Wisdom for those who meditate, and the Path of Action for those who work.*

In this verse difference between the two types of people are being clarified that there are two types of people, one of action and other one of meditation, both are equally important.

*No man can attain freedom from activity by refraining from action; nor can he reach perfection by merely refusing to act. He cannot even for a moment remain really inactive, for the Qualities of Nature will compel him to act whether he will or no.*

In this verse it is being said that a person cannot stay inactive, nature will make sure that he has to act.

*He who remains motionless, refusing to act, but all the while brooding over sensuous object, that deluded soul is simply a hypocrite.*

A quality of a hypocrite is being told here, a hypocrite is a person who pretends to be someone else in order to get some sort of favor, that a person who pretends to be a saint while thinking over a sensuous object is a hypocrite the sensuous object is almost all the cases is a woman or gold.

*All honor to him whose mind controls his senses, for he is thereby beginning to practice Karma-Yoga, the Path of Right Action, keeping himself always unattached. Do thy duty as prescribed, for action for duty's sake is superior to inaction. Even the maintenance of the body would be impossible if man remained inactive. In this world people are fettered by action, unless it is performed as a sacrifice. Therefore, let thy acts be done without attachment, as sacrifice only.*

In this verse a lot of good things are being said about the person who controls his senses, because he has started to practice Karma-yoga. The path of right action. One must do his duty as being told, because action is far superior to inaction. (The one who tells what to do need not be a different person than the person himself)

*In the beginning, when God created all beings by the sacrifice of Himself, He said unto them: 'Through sacrifice you can procreate, and it shall satisfy all your desires. Worship the Powers of Nature thereby, and let them nourish you in return; thus supporting each other, you shall attain your highest welfare. For, fed, on sacrifice, nature will give you all the enjoyment you can desire. But he who enjoys what she gives without returning is, indeed, a robber.'*

This is one of the most important verses of karma theory, this basically states that by doing sacrifice ( doing one's duty without expectation of reward) human will recreate and all the desires will be fulfilled, by worshipping the powers of nature one means that one should care for the nature and nature shall provide you with nourishment( food) thereby supporting each other, and by this support we will attain highest welfare for ourselves. It is also being said that the one who enjoys the nature without caring for it is a robber. ( basically trying to say is take care of the world, it will provide for everything in return)

*The sages who enjoy the food that remains after the sacrifice is made are freed from all sin; but the selfish who spread their feast only for themselves feed on sin only.*

The saints who feed on food that remains after the sacrifice is made is good but a selfish who feast without it only feed on sins. ( what he is trying to say is that one who eats the fruits of one's labor , is good, and one who eat the fruits of someone else's labor is bad.

*All creatures are the product of food, food is the product of rain, rain comes by sacrifice, and sacrifice is the noblest form of action.*

*All action originates in the Supreme Spirit, which is Imperishable, and in sacrificial action the all-pervading Spirit is consciously present. Thus he who does not help the revolving wheel of sacrifice, but instead leads a sinful life, rejoicing in the gratification of his senses, he breathes in vain.*

He is trying to tell us the circle of life and action that all creates are the made by food, and food is a product of rain, rain comes from sacrifice (a selfless action) and it is the noblest form of action. He further says that all actions start in the supreme being which is never ending, therefore a person who is not revolving the wheel of sacrifice is living a good for nothing life, merely living in the illusion of his senses.

*On the other hand, the soul who meditates on the Self is content to serve the Self and rests satisfied within the Self; there remains nothing more for him to accomplish. He has nothing to gain by the performance or non-performance of action. His welfare depends not on any contribution that an earthly creature can make. Therefore do thy duty perfectly, without care for the results, for he who does his duty disinterestedly attains the Supreme. Greatest kings attained perfection through action alone. Even for the sake of enlightening the world, it is thy duty to act; For whatever a great man does, others imitate. People conform to the standard which he has set.*

Some more words in praise of action. Some of the greatest kings in the world have attained perfection through action alone, it's one's duty to act righteously, because whatever a great man does, other people tend to imitate him.

*There is nothing in this universe, that I am compelled to do, nor anything for Me to attain; yet I am persistently active. For were I not to act without ceasing, O prince, people would be glad to do likewise. And if I were to refrain from action, the human race would be ruined; I should lead the world to chaos, and destruction would follow. As the ignorant act, because of their fondness for action, so should the wise act without such attachment, fixing their eyes, only on the welfare of the world.*

In this verse it is as if the supreme being is himself telling us that he does not need to do anything yet he is constantly active, because if he stops from acting, human race would be ruined, his inaction would lead the world into chaos and it would be destroyed, he further says that ignorant act only for their self fulfillment and their and just because they like to act, the wise should act only in accordance of one principal only, the welfare of the world.

*But a wise man should not perturb the minds of the ignorant, who are attached to action; let him perform his own actions in the right spirit, with concentration on Me, thus*

*Inspiring all to do the same. Action is the product of the Qualities inherent in Nature. It is only the ignorant man who, misled by personal egotism, says: 'I am the doer.' But he, who understands correctly the relation of the Qualities to action, is not attached to the act for he perceives that it is merely the action and reaction of the Qualities among themselves.*

A wise man should not disturb the mind of the ignorant who are attached to the action, for the sake of it, instead he should perform his actions in accordance of a single minded course of action, betterment of the world, with me in his heart lest he should do something sinful. Only the ignorant man thinks that he is the doer, not realizing that he is merely the means of the action, someone else was pulling the strings.

*Those who do not understand the Qualities are interested in the act. Still, the wise man who knows the truth should not disturb the mind of him who does not. Therefore, surrendering thy actions unto Me, thy thoughts concentrated on the Absolute, free from selfishness and without anticipation of reward, with mind devoid of excitement, begin thou to fight. Those who always act in accordance with My precepts, firm in faith and without caviling, they too are freed from the bondage of action. But they who ridicule My word and do not keep it, are ignorant, devoid of wisdom and blind. They seek but their own destruction. Even the wise man acts in character with his nature; indeed, all creatures act according to their natures. What is the use of compulsion then?*

The wise man does not disturb the mind of the one who does not, for this is something that cannot be taught, this has to come from within. A wise man should surrender all his actions onto the Supreme Being with his thoughts being concentrated on the absolute. (Substitute all these adjectives with the choice of word of your religion for god, Allah, Rab, Bhagwan, or anything) and his actions should be free from selfishness and without anticipation of a reward for his duty. And the ones who ridicule my word and don't keep up with it (as in not doing one's duty) are seeking his own destruction (of character).

*The love and hate which are aroused by the objects of sense arise from Nature; do not yield to them. They only obstruct the path. It is better to do thine own duty, however lacking in merit, than to do that of another, even though efficiently. It is better to die doing one's own duty, for to do the duty of another is fraught with danger.*

In this verse the problem of emotions such as love and hate are being told, that they are aroused by the sense arising out of nature and one should not yield to them they only obstruct the path to achievement of absolute fulfillment. a person should do one's own duty even if inefficiently than a duty of someone else efficiently because it is fraught with danger.

Tell me, what is it that drives a man to sin, even against his will and as if by compulsion ? *It is desire, it is aversion, born of passion. Desire consumes and corrupts everything. It is man's greatest enemy. As fire is shrouded in smoke, a mirror by dust and a child by the womb, so is the universe enveloped in desire. It is the wise man's constant enemy; it*

*tarnishes the face of wisdom. It is as insatiable as a flame of fire. It works through the senses, the mind and the reason; and with their help destroys wisdom and confounds the soul. Therefore, first control thy senses and then slay desire, for it is full of sin, and is the destroyer of knowledge and of wisdom. It is said that the senses are powerful. But beyond the senses is the mind, beyond the mind is the intellect, and beyond and greater than intellect is He. Thus, knowing Him to be beyond the intellect and, by His help, subduing thy personal egotism, kill your enemy, Desire, extremely difficult though it be."*

In this verse is being asked that what drives a person to commit a sin, even against his will and maybe even by compulsion? To which the answer is the root for all the sin of a man is the desire, born out of passion, it consumes and corrupts everything, it is the greatest enemy of the man. Just like smoke fully engulfs the fire, this whole universe is fully engulfed in desires; it works through the senses controlling the mind and then destroys the wisdom and character of the man. To control it, first control the senses, and then finish off desires,

*He who realizes the divine truth concerning My birth and life is not born again; and when he leaves his body, he becomes one with Me. Many have merged their existences in mine, being freed from desire, fear and anger, filled always with me and purified by the illuminating flame of self-abnegation. Howsoever men try to worship me, so do I welcome them. By whatever path they travel, it leads to me at last. Those who look for success worship the Powers; and in this world their actions bear immediate fruit.*

This verse has been written as being told by Supreme Being himself, that one who lives a saintly life, free from desires, fear or anger, on the path of sacrifice with me in their heart, ultimately merge in the supreme being, and their soul gets free from the bondages and circle of birth and death.

*The four divisions of society (the wise, the soldier, the merchant, the laborer) were created by Me, according to the natural distribution of Qualities and instincts. I am the author of them, though I Myself do no action, and am changeless. My actions do not fetter Me, nor do I desire anything that they can bring. He who thus realizes me is not enslaved by action. In the light of wisdom, our ancestors, who sought deliverance, performed their acts. Act thou also, as did our fathers of old. What is action and what is inaction? It is a question which has bewildered the wise. But I will declare unto thee the philosophy of action, and knowing it, thou shall be free from evil.*

In this verse Supreme Being is telling that he has created the four classes of men, according to their capabilities. The Supreme Being does not desire anything so the person who is mentally joined to me (mediation) is not in need of action to attain pleasure or avoid pain.

*It is necessary to consider what is right action, what is wrong action, and what is inaction, for mysterious is the law of action. He, who can see inaction in action, and action in inaction, is the wisest among men. He is a saint, even though he still acts. The wise call him a sage, for whatever he undertakes is free from the motive of desire, and his deeds are purified by the fire of Wisdom.*

In this verse, difference between right action Wrong action and inaction is being clarified. That a wise person who can see the inaction behind an action or action behind inaction is a saint and a saint because whatever he does is free from desire, with an eye on the Supreme Being.

*Having surrendered all claim to the results of his actions, always contented and independent, in reality he does nothing, even though he is apparently acting. Expecting nothing, his mind and personality controlled, without greed, doing bodily actions only; though he acts, yet he remains untainted.*

A karma yogi surrenders all claims to the results of his actions whether good or bad, he merely does action because it has to be done thinking the action to be his duty. He merely does bodily actions and never let the actions control his mind.

*Content with what comes to him without effort of his own, mounting above the pairs of Opposites, free from envy, his mind balanced both in success and failure; though he acts, Yet the consequences do not bind him. He who is without attachment, free, his mind centered in wisdom, his actions, being done as a sacrifice, leave no trace behind. For him, the sacrifice itself is the Spirit; the Spirit and the oblation are one; it is the Spirit Itself which is sacrificed in Its own fire, and the man even in action is united with God, since while performing his act, his mind never ceases to be fixed on Him.*

A karma yogi is happy with whatever is the result of his actions, he is free from emotions and desires, he balances his mind for the failure or success and embraces both without happiness for success or remorse for failure. For him the action itself is the fruit of his labor. And he is forever united with the supreme being because even in his actions the supreme being never ceases to exist in his heart. ( basically saying that he should not do the action, not for the sake of result but because the action has to be done, with an eye on supreme being referring to the supreme being as character)

*Some sages sacrifice to the Powers; others offer themselves on the altar of the Eternal. Some sacrifice their physical senses in the fire of self-control; others offer up their contact with external objects in the sacrificial fire of their senses. Other again sacrifice their activities and their vitality in the Spiritual fire of self abnegation, kindled by wisdom.*

It is being said that a man should not be a slave to his senses but enslave his senses. Only then one can become true Karma yogi.



*And yet others offer as their sacrifice wealth, austerities and meditation. Monks wedded to their vows renounce their scriptural learning and even their spiritual powers. There are some who practice control of the Vital Energy and govern the subtle forces of Prana and Apana, thereby sacrificing their Prana unto Apana, or their Apana unto Prana Others, controlling their diet, sacrifice their worldly life to the spiritual fire. All understand the principal of sacrifice, and by its means their sins are washed away.*

It is being said that men sacrifice their wealth, austerities, meditation basically it means that a man can sacrifice ( a righteous action without expectation of reward) in many ways, some donate money where it is needed, to some sacrifice knowledge( like a teacher teaching a poor child for free) , to a million other things.

*Tasting the nectar of immortality, as the reward of sacrifice, they reach the Eternal. This world is not for those who refuse to sacrifice; much less the other world. In this way other sacrifices too may be undergone for the Spirit's sake. Know thou that they all depend on action. Knowing this, thou shalt be free. The sacrifice of wisdom is superior to any material sacrifice, for, the climax of action is always Realization*

in this verse the goodwill generated by sacrifice is being told that it is a path to immortality, the world is not for the people who are selfish and who do not sacrifice, and the sacrifice of wisdom is the best sacrifice of them all.

*This shalt thou learn by prostrating thyself at the Master's feet, by questioning Him and by serving Him. The wise who have realized the Truth will teach thee wisdom. Having known That, thou shalt never again be confounded; and, by the power of that wisdom, thou shalt see all these people as if they were thine own Self, and therefore as Me. Be thou the greatest of sinners, yet thou shalt cross over all sin by the ferryboat of wisdom. As the kindled fire consumes the fuel, so, in the flame of wisdom the embers of action are burnt to ashes.*

A person should ask the person who he believes has realized the truth, because by the truth a man is never again confounded and with it comes wisdom, and he sees all the people as himself, one soul, one body, wisdom is the means by one finishes his sins and become one with the supreme being.

*There is nothing in the world so purifying as wisdom; and he who is a perfect saint finds that at last in his own Self. He who is full of faith attains wisdom, and he too who can control his senses, having attained that wisdom, he shall ere long attain Supreme Peace. But the ignorant man, and he who has no faith, and the sceptic are lost. Neither in this world nor elsewhere is there any happiness in store for him who always doubts. But the man who has renounced his action for meditation, who has cleft his doubt in twain by the sword of wisdom, who remains always enthroned in his Self, is not bound by his acts.*

*Therefore, cleaving asunder with the sword of wisdom the doubts of the heart, which thine own ignorance has engendered, follow the Path of Wisdom and arise!"*

Wisdom purifies the mind and the one who is a perfect saint find his true self that he is nothing, he is merely a shadow of the supreme being himself, for with the knowledge of supreme being comes wisdom, and with that wisdom one can control his senses and desires and with the control on desires and senses comes complete peace. On the other hand an ignorant man without faith or wisdom are lost in this sea of death, for there is no happiness in this world for the person whose mind is not at peace, and the man whose mind has renounced ignorance and doubt by meditation, which gave him wisdom and he is not bound by actions for worldly desires, is the one.

*Renunciation of action or, right action. Tell me truly, which of these is the more conducive to my highest welfare?*

This verse is a question as which of the two is better, inaction or the right action.

*Renunciation of action and the path of right action both lead to the highest; of the two, right action is the better. He is a true ascetic who never desires or dislikes, who is uninfluenced by the opposites and is easily freed from bondage. Only the unenlightened speak of wisdom and right action as separate, not the wise. If any man knows one, he enjoys the fruit of both. The level which is reached by wisdom is attained through right action as well. He who perceives that the two are one, knows the truth. Without concentration, O Mighty Man, renunciation is difficult. But the sage who is always meditating on the Divine, before long shall attain the Absolute. He who is spiritual, who is pure, who has overcome his senses and his personal self, who has realized his highest Self as the Self of all, such a one, even though he acts, is not bound by his acts.*

This verse is the answer of the question that although both lead to bliss, out of the two right action is better. A true karma yogi never indulges himself in worldly emotions or desires. Only the ignorant see the wisdom and right action as separate, one achieves both through both.

*Though the saint sees, hears, touches, smells, eats, moves, sleeps and breathes, yet he knows the Truth, and he knows that it is not he who acts. Though he talks, though he gives and receives, though he opens his eyes and shuts them, he still knows that his senses are merely disporting themselves among the objects of perception. He who dedicates his actions to the Spirit, without any personal attachment to them, he is no more tainted by sin than the water lily is wetted by water. The sage performs his action dispassionately, using his body, mind and intellect, and even his senses, always as a means of purification.*

A karma yogi is a normal man and he knows that he is not the one who is acting, here merely thinks that he is acting on the behalf of the supreme being, he dedicates the fruits of his actions to the supreme being. The one who does that is never tarnished by the sins

of the action ( it means that do the action with an eye on him ( character) and you shall do the right thing.)

*Having abandoned the fruit of action, he wins eternal peace. Others unacquainted with spirituality, led by desire and clinging to the benefit which they think will follow their actions, become entangled in them. Mentally renouncing all actions, the self-controlled soul enjoys bliss in this body, the city of the nine gates, neither doing anything himself nor causing anything to be done. The Lord of this universe has not ordained activity, or any incentive thereto, or any relation between an act and its consequences. All this is the work of Nature. The Lord does not accept responsibility for any man's sin or merit. Men are deluded because in them wisdom is submerged in ignorance.*

In this verse it is being said that the supreme being has not put any sort of incentive or restrained anything for action, a person who mentally renounces all the actions in favor of supreme being, is never sinned, and he does not have any problem if fruits of his actions are not given to him at that moment, for nothing in this world goes unrewarded, that is why sometimes people keep on doing work and yet they don't get the fruit of the labor.

*Surely wisdom is like the sun, revealing the supreme truth to those whose ignorance is dispelled by the wisdom of the Self. Meditating on the Divine, having faith in the Divine, concentrating on the Divine and losing themselves in the Divine, their sins dissolved in wisdom, they go whence there is no return.*

A verse on the wisdom that wisdom is something that clarifies the path of action and bliss.

*Sages look equally upon all, whether he be a minister of learning and humility, or an infidel, or whether it be a cow, an elephant or a dog. Even in this world they conquer their earth-life whose minds, fixed on the Supreme, remain always balanced; for the Supreme has neither blemish nor bias.*

A karma yogi looks everyone and everything as the same, ( think of the movie matrix, once you know the truth, it clarifies everything.) physical shape or form does not matter for him they are all soul who are wearing different clothes( bodies) he always has a mental fix on supreme being( character)

*He who knows and lives in the Absolute remains unmoved and unperturbed; he is not elated by pleasure or depressed by pain. He finds happiness in his own Self, and enjoys eternal bliss, whose heart does not yearn for the contacts of earth and whose Self is one with the Everlasting. The joys that spring from external associations bring pain; they have their beginning and their endings. The wise man does not rejoice in them. He who, before he leaves his body, learns to surmount the promptings of desire and anger is a saint and is happy. He who is happy within his Self and has found Its peace, and in whom the inner light shines, that sage attains Eternal Bliss and becomes the Spirit Itself.*

In this verse it is being said that the person who renounces the world (mentally as in being unattached to the world, and not having desires) is never unhappy. Desires create want and when want is not fulfilled then it creates pain. A wise man does not rejoice in desire. The one who can do that becomes one with the Supreme Being himself.

*Sages whose sins have been washed away, whose sense of separateness has vanished, who have subdued themselves, and seek only the welfare of all, come to the Eternal Spirit. Saints who know their Selves, who control their minds, and feel neither desire nor anger, find Eternal Bliss everywhere. Excluding external objects, his gaze fixed between the eyebrows, the inward and outward breathings passing equally through his nostrils; Governing sense, mind and intellect, intent on liberation, free from desire, fear and anger, the sage is forever free. Knowing me as Him who gladly receives all offerings of austerity and sacrifice, as the Might Ruler of all the Worlds and the Friend of all beings, he passes to Eternal Peace."*

The ones whose sense of separate ness with the supreme being has been diminished, and who see only the welfare of all, become one with the world and supreme being. they find peace everywhere, he is always free from the worldly virtues such as emotions, relations and desire.

*He who acts because it is his duty, not thinking of the consequences, is really spiritual and a true ascetic; and not he who merely observes rituals or who shuns all action. Renunciation is in fact what is called Right Action. No one can become spiritual who has not renounced all desire. For the sage who seeks the heights of spiritual meditation, practice is the only method, and when he has attained them, he must maintain himself there by continual self-control. When a man renounces even the thought of initiating action, when he is not interested in sense objects or any results which may flow from his acts, then in truth he understands spirituality.*

A true saint is the one who does actions because they are his duty and not because he wants the consequences of the actions. A true saint is not the one who goes to the forest and wear torn clothes and gives pain to himself yet whose mind is filled with thoughts and desires of worldly things, he is the one who lives in the world, yet keeps his mind detached from the worldly desire and thoughts.

*Let him seek liberation by the help of his Highest Self, and let him never disgrace his own Self. For that Self is his only friend; yet it may also be his enemy. To him who has conquered his lower nature by Its help, the Self is a friend, but to him who has not done so, It is an enemy. The Self of him who is self-controlled, and has attained peace is equally unmoved by heat or cold, pleasure or pain, honor or dishonor. He who desires nothing but wisdom and spiritual insight, who has conquered his senses and who looks*

*with the same eye upon a lump of earth, a stone or fine gold, is a real saint. He looks impartially on all – lover, friend or foe; indifferent or hostile; alien or relative; virtuous or sinful.*

Difference between good self and bad self is being told here, because self is like a driver without brain of it's own to the ones who have subjugated , it is a slave, but to the ones who have not subjugated it is a master without brain. ( self in this context is the person's own conscious mind) a person who has control over his self has complete detachment from the worldly bonds and desires. He is not moved by gold or a rock treating both as the same.

*Let the student of spirituality try unceasingly to concentrate his mind; Let him live in seclusion, absolutely alone, with mind and personality controlled, free from desire and without possessions. having chosen a holy place, let him sit in a firm posture on a seat, neither too high nor too low, and covered with a grass mat, a deer skin and a cloth. Seated thus, his mind concentrated, its functions controlled and his senses governed, let him practice meditation for the purification of his lower nature. Let him hold body, head and neck erect, motionless and steady; let him look fixedly at the tip of his nose, turning neither to the right nor to the left. With peace in his heart and no fear, observing the vow of celibacy, with mind controlled and fixed on Me, let the student lose himself in contemplation of Me. Thus keeping his mind always in communion with Me, and with his thoughts subdued, he shall attain that Peace which is mine and which will lead him to liberation at last. Meditation is not for him who eats too much, not for him who eats not at all; not for him who is overmuch addicted to sleep, not for him who is always awake.*

Procedure to attain the self control is defined.

*But for him who regulates his food and recreation, who is balanced in action, in sleep and in waking, it shall dispel all unhappiness. When the mind, completely controlled, is centered in the Self, and free from all earthly desires, then is the man truly spiritual. The wise man who has conquered his mind and is absorbed in the Self is as a lamp which does not flicker, since it stands sheltered from every wind. There, where the whole nature is seen in the light of the Self, where the man abides within his Self and is satisfied there, its functions restrained by its union with the Divine, the mind finds rest. When he enjoys the Bliss which passes sense, and which only the Pure Intellect can grasp, when he comes to rest within his own highest Self, never again will he stray from reality. Finding That, he will realize that there is no possession so precious. And when once established here, no calamity can disturb him.*

Procedure to attain self control for worldly men and the result of that is described here.

*This inner severance from the affliction of misery is spirituality. It should be practiced with determination and with a heart which refuses to be depressed. Renouncing every desire which imagination can conceive, controlling the senses at every point by the power of mind; Little by little, by the help of his reason controlled by fortitude, let him attain*

*peace; and fixing his mind on the Self, let him not think of any other thing. When the volatile and wavering mind would wander, let him restrain it and bring it again to its allegiance to the Self. Supreme Bliss is the lot of the sage, whose mind attains Peace, whose passions subside, who is without sin, and who becomes one with the Absolute. Thus, free from sin, abiding always in the Eternal, the saint enjoys without effort the Bliss which flows from realization of the Infinite. He who experiences the unity of life sees his own Self in all beings, and all beings in his own Self, and looks on everything with an impartial eye; He who sees Me in everything and everything in Me, him shall I never forsake, nor shall he lose Me. The sage who realizes the unity of life and who worships Me in all beings, lives in Me, whatever may be his lot.*

Some more procedure and result of self control, eternal bliss, and detachment from world, is being clarified here

*He is the perfect saint who, taught by the likeness within himself, sees the same Self everywhere, whether the outer form be pleasurable or painful.*

*I do not see how I can attain this state of equanimity which Thou has revealed, owing to the restlessness of my mind.*

This is a comment by a mortal ignorant soul who asks how can he attain this state of being one when he has so much restlessness in his mind.

*My Lord! Verily, the mind is fickle and turbulent, obstinate and strong, yea extremely difficult as the wind to control.*

*the mind is fickle and exceedingly difficult to restrain, but, with practice and renunciation it can be done. It is not possible to attain Self-Realization if a man does not know how to control himself; but for him who, striving by proper means, learns such control, it is possible.*

*Mortal asked: He who fails to control himself, whose mind falls from spiritual contemplation, who attains not perfection but retains his faith, what of him, my Lord? Having failed in both, my Lord, is he without hope, like a rain cloud having no support, lost on the spiritual road?*

*My Lord! Thou art worthy to solve this doubt once and for all; save Thyself there is no one competent to do so.*

*Supreme being replied: My beloved child! There is no destruction for him, either in this world or in the next. No evil fate awaits him who treads the path of righteousness. Having reached the worlds where the righteous dwell, and having remained there for many years, he who has slipped from the path of spirituality will be born again in the family of the pure, benevolent and prosperous. Or, he may be born in the family of the wise sages, though a birth like this is, indeed, very difficult to obtain. Then the experience acquired in his former life will revive, and with its help he will strive for perfection more eagerly than before. Unconsciously he will return to the practices of his old life; so that he who tries to realize spiritual consciousness is certainly superior to one who only talks of it. Then after many lives, the student of spirituality, who earnestly strives, and whose sins are absolved,*

*attains perfection and reaches the Supreme. The wise man is superior to the ascetic and to the scholar and to the man of action; therefore be thou a wise man, I look upon him as the best of mystics who, full of faith, worshippeth Me and abideth in Me."*

This is a huge verse which basically states that if one fails to have faith yet has the righteous actions, will attain the bliss and will be again born to complete to journey of spirituality in the house of wise people and he shall continue from where he has left in previous life. He further states that a wise man of righteous action is far superior to a scholar or a sage without one.

*I will tell thee how thou shalt know Me in my Full perfection, practicing meditation with thy mind devoted to Me, and having Me for thy refuge. I will reveal to this knowledge unto thee, and how it may be realized; which, once accomplished, there remains nothing else worth having in this life. Among thousands of men scarcely one strives for perfection, and even amongst those who gain occult powers, perchance but one knows me in truth. Earth, water, fire, air, ether, mind, intellect and personality; this is the eightfold division of My Manifested Nature. This is My inferior Nature; but distinct from this, O Valiant One, know thou that my Superior Nature is the very Life which sustains the universe. It is the womb of all being; for I am He by Whom the worlds were created and shall be dissolved. There is nothing higher than Me; all is strung upon Me as rows of pearls upon a thread. I am the Fluidity in water, the Light in the sun and in the moon. I am the mystic syllable Om in the Vedic scriptures, the Sound in ether, the Virility in man. I am the Fragrance of earth, the Brilliance of fire. I am the Life Force in all beings, and I am the Austerity of the ascetics. I am the eternal Seed of being; I am the Intelligence of the intelligent, the Splendor of the resplendent. I am the Strength of the strong, of them who are free from attachment and desire; and, I am the Desire for righteousness. Whatever be the nature of their life, whether it be pure or passionate or ignorant, they are all derived from Me. They are in Me, but I am not in them. The inhabitants of the world, misled by those natures which the Qualities have engendered, know not that I am higher than them all, and that I do not change. Verily, this Divine Illusion of Phenomenon manifesting itself in the Qualities is difficult to surmount. Only they who devote themselves to Me and to Me alone can accomplish it. The sinner, the ignorant, the vile, deprived of spiritual perception by the glamour of Illusion, and he who pursues a godless life – none of them shall find Me.*

In this verse some praised is being showered on the bliss which shall be achieved with wisdom.

*The righteous who worship Me are grouped by stages: first, they who suffer, next they who desire knowledge, then they who thirst after truth, and lastly they who attain wisdom.*

In this verse the four types of people are being explained who are after the supreme being, first are the ones who suffer pain, second desire knowledge, third are after the ultimate truth and fourth are the ones who attain wisdom.

*Of all of these, he who has gained wisdom, who meditates on Me without ceasing, devoting himself only to Me, he is the best; for by the wise man I am exceedingly beloved and the wise man, too, is beloved by Me. Noble-minded are they all, but the wise man I hold as my own Self; for he, remaining always at peace with Me, makes me his final goal. After many lives, at last the wise man realizes Me as I am. A man so enlightened that he sees God everywhere is very difficult to find. They in whom wisdom is obscured by one desire or the other, worship the lesser Powers, practicing many rites which vary according to their temperaments. But whatever the form of worship, if the devotee have faith, then upon his faith in that worship do I set My own seal. If he worships one form alone with real faith, then shall his desires be fulfilled through that only; for thus have I ordained. The fruit that comes to men of limited insight is, after all, finite. They who worship the Lower Powers attain them; but those who worship Me come unto Me alone. The ignorant think of Me, who am the Unmanifested Spirit, as if I were really in human form. They do not understand that My Superior Nature is changeless and most excellent. I am not visible to all, for I am enveloped by the illusion of Phenomenon. This deluded world does not know Me as the Unborn and the Imperishable. I know, all beings in the past, the present and the future; but they do not know Me. Man lives in a fairy world, deceived by the glamour of opposite sensations, infatuated by desire and aversion. But those who act righteously, in whom sin has been destroyed, who are free from the infatuation of the conflicting emotions, they worship Me with firm resolution. Those who make Me their refuge, who strive for liberation from decay and Death, they realize the Supreme Spirit, which is their own real Self, and in which all action finds its consummation. Those who see Me in the life of the world, in the universal sacrifice, and as pure Divinity, keeping their minds steady, they live in Me, even in the crucial hour of death."*

This verse also has some word as to what he does with the one who comes to him.

*What is that which men call the Supreme Spirit, what is man's Spiritual Nature, and what is the Law? What is Matter and what is Divinity? Who is it who rules the spirit sacrifice in many; and at the time of death how may those who have learned self-control come to the knowledge of Thee?*

Here the ultimate question is being asked like what is god?

*The Supreme Spirit is the Highest Imperishable Self, and Its Nature is spiritual consciousness. The worlds have been created and are supported by an emanation from the Spirit which is called the Law. Matter consists of the forms that perish; Divinity is the Supreme Self; and He who inspires the spirit of sacrifice in man, O noblest of thy race, is I Myself, Who now stand in human form before thee. Whosoever at the time of death thinks only of Me, and thinking thus leaves the body and goes forth, assuredly he will know Me. On whatever sphere of being the mind of a man may be intent at the time of death, thither he will go. Therefore meditate always on Me, and fight; if thy mind and thy reason be fixed on Me, to Me shalt thou surely come. He whose mind does not wander,*



*and who is engaged in constant meditation, attains the Supreme Spirit. Whoso meditates on the Omniscient, the Ancient, more minute than the atom, yet the Ruler and Upholder of all, Unimaginable, Brilliant like the Sun, Beyond the reach of darkness; He who leaves the body with mind unmoved and filled with devotion, by the power of his meditation gathering between his eyebrows his whole vital energy, attains the Supreme.*

This verse seems to answer all the questions of the mind. Please read it many many times in order for it to fully sink in.

*Now I will speak briefly of the imperishable goal, proclaimed by those versed in the scriptures, which the mystic attains when free from passion, and for which he is content to undergo the vow of continence. Closing the gates of the body, drawing the forces of his mind into the heart and by the power of meditation concentrating his vital energy in the brain; Repeating Om, the Symbol of Eternity, holding Me always in remembrance, he who thus leaves his body and goes forth reaches the Spirit Supreme. To him who thinks constantly of Me, and of nothing else, to such an ever-faithful devotee, am I ever accessible. Coming thus unto Me, these great souls go no more to the misery and death of earthly life, for they have gained perfection.*

In this verse it is being said that a true sage (aesthetic not the karma yogi) closes the gates of the body (can close nose, mouth, and all the openings of the body.) and concentrating of his mind only, then in the state of meditation he shall leave his body and know the Supreme Being.

*The worlds, with the whole realm of creation, come and go; but, whoso comes to Me, for him there is nor rebirth. Those who understand the cosmic day and cosmic night know that one day of creation is a thousand cycles, and that the night is of equal length. At the dawning of that day all objects in manifestation stream forth from the Unmanifest, and when evening falls they are dissolved into it again. The same multitude of beings, which have lived on earth so often, all are dissolved as the night of the universe approaches, to issue forth anew when morning breaks. Thus is it ordained. In truth, therefore, there is the Eternal Unmanifest, which is beyond and above the Unmanifest Spirit of Creation, which is never destroyed when all these being perish. The wise say that the Unmanifest and Indestructible is the highest goal of all; when once that is reached, there is no return. That is My Blessed Home. That Highest God, in whom all beings abide, and Who pervades the entire universe, is reached only by wholehearted devotion.*

The ones who achieve the inner peace get these goodies.

*I will now reveal to thee, since thou doubtest not, that profound mysticism, which when followed by experience, shall liberate thee from sin. This is the Premier Science, the Sovereign Secret, the Purest and Best; intuitional, righteous; and to him who practiseth it pleasant beyond measure. They who have no faith in this teaching cannot find Me, but*

remain lost in the purlieus of this perishable world. The whole world is pervaded by Me, yet My form is not seen. All living things have their being in Me, yet I am not limited by them. Nevertheless, they do not consciously abide in Me. Such is My Divine Sovereignty that though I, the Supreme Self, am the cause and upholder of all, yet I remain outside. As the mighty wind, though moving everywhere, has no resting place but space, so have all these beings no home but Me. All beings, O Arjuna, return at the close of every cosmic cycle into the realm of Nature, which is a part of Me, and at the beginning of the next I send them forth again. With the help of Nature, again and again I pour forth the whole multitude of beings, whether they will or no, for they are ruled by My Will. But these acts of mine do not bind Me. I remain outside and unattached. Under my guidance, Nature produces all things movable and immovable. Thus it is, that this universe revolves. Fools disregard Me, seeing Me clad in human form. They know not that in My higher nature I am the Lord-God of all. Their hopes are vain, their actions worthless, their knowledge futile; they are without sense, deceitful, barbarous and godless. But the Great Souls, Filled with My Divine Spirit, they worship Me, they fix their minds on Me and on Me alone, for they know that I am the imperishable Source of being. Always extolling Me, strenuous, firm in their vows, prostrating themselves before Me, they worship Me continually with concentrated devotion. Others worship Me with full consciousness as the One, the Manifold, the Omnipresent, the Universal. I am the Oblation, the Sacrifice and the Worship; I am the Fuel and the Chant, I am the Butter offered to the fire, I am the Fire itself, and I am the Act of offering.

I am the Father of the universe and its Mother; I am its Nourisher and its Grandfather; I am the Knowable and the Pure; I am Om; and I am the Sacred Scriptures. I am the Goal, the Sustainer, the Lord, the Witness, the Home, the Shelter, the Lover and the Origin; I am Life and Death; I am the Fountain and the Seed Imperishable. I am the Heat of the Sun, I release and hold back the Rains. I am Death and Immortality; I am Being and Not-Being. Those who are versed in the scriptures, who drink the mystic Soma-juice and are purified from sin, but who while worshipping Me with sacrifices pray that I will lead them to heaven; they reach the holy world where lives the Controller of the Powers of Nature, and they enjoy the feasts of Paradise. Yet although they enjoy the spacious glories of Paradise, nevertheless, when their merit is exhausted, they are born again into this world of mortals. They have followed the letter of the scriptures, yet because they have sought but to fulfill their own desires, they must depart and return again and again. But if a man will meditate on Me and Me alone, and will worship Me always and everywhere, I will take upon Myself the fulfillment of his aspiration, and I will safeguard whatsoever he shall attain. Even those who worship the lesser Powers, if they do so with faith, they thereby worship Me, though not in the right way. I am the willing recipient of sacrifice, and I am its true Lord. But these do not know me in truth, and so they sink back. The votaries of the lesser Powers go to them; the devotees of spirits go to them; they who worship the Powers of Darkness, to such Powers shall they go; and so, too, those who worship Me shall come to Me. Whatever a man offers to Me, whether it be a leaf, or a flower, or fruit, or water, I accept it, for it is offered with devotion and purity of mind. Whatever thou doest, whatever thou dost eat, whatever thou dost sacrifice and give, whatever austerities thou practisest, do all as an offering to Me. So shall thy action be attended by no result, either good or bad; but through the spirit of renunciation thou

*shalt come to Me and be free. I am the same to all beings. I favor none, and I hate none. But those who worship Me devotedly, they live in Me, and I in them. Even the most sinful, if he worship Me with his whole heart, shall be considered righteous, for he is treading the right path. He shall attain spirituality ere long, and Eternal Peace shall be his. Believe me, My devotee is never lost.*

In this huge verse the ultimate question of what is god is answered, this verse also attempts to clarify the circle of life and the journey of a soul from being a part of the Supreme Being to again being a part of Supreme Being, and also it attempts to clear the distinction between worldly attachments and the supreme being. ( be clarified that you might follow any religion, and call that supreme being by any name, in my studies of the world religions the structure and qualities described are almost the same.

*For even the children of sinful parents, and those miscalled the weaker sex, and merchants, and laborers, if only they will make Me their refuge, they shall attain the Highest. What need then to mention the holy Ministers of God, the devotees and the saintly rulers? Do thou, therefore, born in this changing and miserable world, do thou too worship Me. Fix thy mind on Me, devote thyself to Me, sacrifice for Me, surrender to Me, make Me the object of thy aspirations, and thou shalt assuredly become one with Me, Who am thine own Self."*

A karma yogi can be anyone, it need not be a person of higher birth or a king, he can be anyone irrespective of his caste, social standing, or sins, if they only do the right thing they will achieve the highest virtue.

*Neither the professors of divinity nor the great ascetics know My origin, for I am the source of them all. He who knows Me as the unborn, without beginning, the Lord of the universe, he, stripped of his delusion, becomes free from all conceivable sin. Intelligence, wisdom, non-illusion, forgiveness, truth, self-control, calmness, pleasure, pain, birth, death, fear and fearlessness; Harmlessness, equanimity, contentment, austerity, beneficence, fame and failure, all these, the characteristics of beings, spring from Me only.*

This is an important verse in which qualities to be acquired are being told. And that the wise man considers the supreme being to be the ultimate and the unborn.

*He who rightly understands My manifested glory and My Creative Power, beyond doubt attains perfect peace. I am the source of all; from Me everything flows. Therefore the wise worship Me with unchanging devotion. With minds concentrated on Me, with lives absorbed in Me, and enlightening each other, they ever feel content and happy. To those who are always devout and who worship Me with love, I give the power of*

*discrimination, which leads them to Me. By My grace, I live in their hearts; and I dispel the darkness of ignorance by the shining light of wisdom.*

The Supreme Being is the source of all power in this world, and when the person concentrates on me, the Supreme Being gives them wisdom and removes the ignorance from their hearts.

*Please tell me all about Thy glorious manifestations, by means of which Thou pervades the world. How shall I, by constant meditation, know Thee? My Lord! What are Thy various manifestations through which I am to meditate on Thee? Tell me again, I pray, about the fullness of Thy power and Thy glory; for I feel that I am never satisfied when I listen to Thy immortal words.*

Person asks how does the god control the world and how can he meditate to achieve him?

*So be it, My beloved friend! I will unfold to thee some of the chief aspects of My glory. Of its full extent there is no end. I am the Self, seated in the hearts of all beings; I am the beginning and the life, and I am the end of them all. Of all the creative Powers I am the Creator, of luminaries the Sun; the Whirlwind among the winds, and the Moon among planets. Of the Vedas I am the Hymns, I am the Electric Force in the Powers of Nature; of the senses I am the Mind; and I am the Intelligence in all that lives. Among Forces of Vitality I am the life, I am Mammon to the heathen and the godless; I am the Energy in fire, earth, wind, sky, heaven, sun, moon and planets; and of waters I am the Ocean. Of words I am Om, of offerings I am the silent prayer, among things immovable I am the Himalayas. Of trees I am the sacred Fig-tree, of the Divine Seers Narada, of the heavenly singers I am Chitraratha, their Leader, Know that among horses I am Pegasus, the heaven-born; among the lordly elephants I am the White one, and I am the Ruler among men. I am the Thunderbolt among weapons; of cows I am the Cow of Plenty, I am Passion in those who procreate, and I am the Cobra among serpents. I am the King-python among snakes, I am the Aqueous Principle among those that live in water, I am the Father of fathers, and among rulers I am Death. And I am the devotee Prahlad among the heathen; of Time I am the Eternal Present; I am the Lion among beasts and the Eagle among birds. I am the Wind among purifiers, the King Rama among warriors; I am the Crocodile among the fishes, and I am the Ganges among rivers. I am the Beginning, the Middle and the End in creation; among sciences, I am the science of Spirituality; I am the Discussion among disputants.*

*Of letters I am A; I am the copulative in compound words; I am Time inexhaustible; and I am the all-pervading Preserver. I am all-devouring Death; I am the Origin of all that shall happen; I am Fame, Fortune, Speech, Memory, Intellect, Constancy and Forgiveness, among the months I am Margasheersha (December), and I am the Spring*

*among seasons. I am the Gambling of the cheat and the Splendor of the splendid; I am Victory; I am Effort; and I am the Purity of the pure. Of the saints I am Vyasa, and I am Shukracharya among the sages. I am the Scepter of rulers, the Strategy of the conquerors, the Silence of mystery, the Wisdom of the wise. I am the Seed of all being, No creature moving or unmoving can live without Me. The aspects of My divine life are endless. I have mentioned but a few by way of illustration. Whatever is glorious, excellent, beautiful and mighty, be assured that it comes from a fragment of My splendor. But what is the use of all these details to thee? I sustain this universe with only small part of Myself."*

In this huge verse the power of god and what is he is being discussed, it is being said that He is everything from everything to everything, this verse is basically an metaphor in which indirectly it is being said that do what needs to be done, don't be afraid of taking action for consequences, for example if a soldier has to fight he should not fall back claiming that it would hurt the others, if he is right, and the war is justified for the sake of sacrifice.

*My Lord! Thy words concerning the Supreme Secret of Self, given for my blessing, have dispelled the illusions which surrounded me. O Lord, whose eyes are like the lotus petal! Thou hast described in detail the origin and the dissolution of being, and Thine own Eternal Majesty. I believe all as Thou hast declared it. I long now to have a vision of thy Divine Form, O Thou Most High! If Thou thinkest that it can be made possible for me to see it, show me, O Lord of Lords, Thine own Eternal Self.*

Person thanks the supreme being for dispensing with that advise

*Behold, O Arjuna! My celestial forms, by hundred and thousands, various in kind, in colour and in shape. Behold thou the Powers of Nature: fire, earth, wind and sky; the sun, the heavens, the moon, the stars; all forces of vitality and of healing; and the roving winds. See the myriad wonders revealed to none but thee. Here in Me living as one, O Arjuna, behold the whole universe, movable and immovable, and anything else that thou wouldst see! Yet since with mortal eyes thou canst not see Me, lo! I give thee the Divine Sight. See now the glory of My Sovereignty."*

*"Having thus spoken, the Almighty Prince of Wisdom, showed to Arjuna the Supreme Form of the Great God. There were countless eyes and mouths, and mystic forms innumerable, with shining ornaments and flaming celestial weapons. Crowned with heavenly garlands, clothed in shining garments, anointed with divine functions, He showed Himself as the Resplendent One, Marvelous, Boundless, Omnipresent. Could a thousand suns blaze forth together it would be but a faint reflection of the radiance of the Lord God. In that vision Arjuna saw the universe, with its manifold shapes, all embraced in One, its Supreme Lord. Thereupon Arjuna, dumb with awe, his hair on end, his head bowed, his hands clasped in salutation, addressed the Lord thus:*

In this verse god shows the person that he is everywhere, and complete. Everything that he sees is merely an illusion created by his mind and the supreme being.

*O almighty God! I see in Thee the powers of Nature, the various creatures of the world, the Progenitor on his lotus throne, the Sages and the shining angels. I see Thee, infinite in form, with, as it were, faces, eyes and limbs everywhere; no beginning, no middle, no end; O Thou Lord of the Universe, Whose Form is universal!*

In this verse the person is seeing in awe and the futility of his superiority thinking.

*I see thee with the crown, the scepter and the discus; a blaze of splendor. Scarce can I gaze on thee, so radiant thou art, glowing like the blazing fire, brilliant as the sun, Immeasurable. Imperishable art Thou, the Sole One worthy to be known, the priceless Treasure-house of the universe, the immortal Guardian of the Life Eternal, the Spirit Everlasting. Without beginning, without middle and without end, infinite in power, Thine arms all embracing, the sun and moon Thine eyes, Thy face beaming with the fire of sacrifice, flooding the whole universe with light. Alone thou fillest all the quarters of the sky, earth and heaven, and the regions between. O Almighty Lord! Seeing Thy marvellous and awe-inspiring Form, the spheres tremble with fear. The troops of celestial beings enter into Thee, some invoking Thee in fear, with folded palms; the Great Seers and Adepts sing hymns to Thy Glory, saying 'All Hail.' The Vital Forces, the Major stars, Fire, Earth, Air, Sky, Sun, Heaven, Moon and Planets; the Angels, the Guardians of the Universe, the divine Healers, the Winds, the Fathers, the Heavenly Singers; and hosts of Mammon-worshippers, demons as well as saints, are amazed. Seeing Thy stupendous Form, O Most Mighty, with its myriad faces, its innumerable eyes and limbs and terrible jaws, I myself and all the worlds are overwhelmed with awe. When I see Thee, touching the Heavens, glowing with colour, with open mouth and wide open fiery eyes, I am terrified. O My Lord! My courage and peace of mind desert me. When I see Thy mouths with their fearful jaws like glowing fires at the dissolution of creation, I lose all sense of place; I find no rest. Be merciful, O Lord in whom this universe abides! All these sons of Dhritarashtra, with the hosts of princes, Bheeshma, Drona and Karna, as well as the other warrior chiefs belonging to our side; I see them all rushing headlong into Thy mouths, with terrible tusks, horrible to behold. Some are mangled between thy jaws, with their heads crushed to atoms. As rivers in flood surge furiously to the ocean, so these heroes, the greatest among men, fling themselves into Thy flaming mouths. As moths fly impetuously to the flame only to be killed, so these men rush into Thy mouths to court their own destruction. Thou seemest to swallow up the worlds, to lap them in flame. Thy glory fills the universe. Thy fierce rays beat down upon it irresistibly. Tell me then who Thou art, that wearest this dreadful Form? I bow before Thee, O Mighty One! Have mercy, I pray, and let me see Thee as Thou wert at first. I do not know what Thou intendest.*

This is one of the most important verses, in this verse , one has been explained that a person does not kill someone, it's their fate that has bought them to be killed, so don't worry if you have to kill for the sake of right thing to do ( as in war, not in terrorism) it says when your time will come you shall too die from something

*I have shown myself to thee as the Destroyer who lays waste the world and whose purpose is destruction. In spite of thy efforts, all these warriors gathered for battle shall not escape death. Then gird up thy loins and conquer. Subdue thy foes and enjoy the kingdom in prosperity. I have already doomed them. Be thou my instrument, Arjuna! Drona and Bheeshma, Jayadratha and Karna, and other brave warriors – I have condemned them all. Destroy them; fight and fear not. Thy foes shall be crushed."*

Here supreme being says that don't worry about the sins or goodwill for both are not your doing, you are merely the instrument through which I bring order in the world, you are not killing them, but I am killing them using you.

*My Lord! It is natural that the world revels and rejoices when it sings the praises of Thy glory; the demons fly in fear and the saints offer Thee their salutations. How should they do otherwise? O Thou Supreme Self, greater than the Powers of creation, the First Cause, Infinite, the Lord of Lords, the Home of the universe, Imperishable, Being and Not-Being, yet transcending both. Thou art the Primal God, the Ancient, the Supreme Abode of this universe, the Knower, the Knowledge and the Final Home. Thou fillest everything. Thy form is infinite. Thou art the Wind, Thou art Death, Thou art the Fire, the Water, the Moon, the Father and the Grandfather. Honor and glory to Thee a thousand and a thousand times! Again and again, salutation be to Thee, O my Lord! Salutations to Thee in front and on every side, Thou who encompassed me round about. Thy power is infinite; Thy majesty immeasurable; thou upholdest all things; yea, Thou Thyself art All. Whatever I have said unto Thee in rashness, taking Thee only for a friend and addressing Thee as 'O Krishna! O Yadava! O Friend!' in thoughtless familiarity, no understanding Thy greatness; Whatever insult I have offered to Thee in jest, in sport or in repose, in conversation or at the banquet, alone or in a multitude, I ask Thy forgiveness for them all, O Thou Who art without an equal! For Thou art the Father of all things movable and immovable, the Worshipful, the Master of Masters! In all the worlds there is none equal to Thee, how then superior, O Thou who standeth alone, Supreme. Therefore I prostrate myself before Thee, O Lord! Most Adorable! I salute Thee, I ask Thy blessing. Only Thou canst be trusted to bear with me, as father to son, as friend to friend, as lover to his beloved. I rejoice that I have seen what never man saw before; yet, O Lord! I am overwhelmed with fear.*

Again a verse showering some praise on the lord.

*Which are the better devotees who worship Thee, those who try to know Thee as a Personal God, or those who worship Thee as Impersonal and Indestructible?*

Who is the better devotee of the two, a person who worships a sculpture of or a person who worships you as a formless power?

*Those who keep their minds fixed on Me, who worship Me always with unwavering faith and concentration; these are the very best. Those who worship Me as the Indestructible, the Undefinable, the Omnipresent, the Unthinkable, the Primeval, the Immutable and the Eternal; Subduing their senses, viewing all conditions of life with the same eye, and working for the welfare of all beings, assuredly they come to Me. But they who thus fix their attention on the Absolute and Impersonal encounter greater hardships, for it is difficult for those who possess a body to realise me as without one. Verily, those who surrender their actions to Me, who muse on Me, worship Me and meditate on Me alone, with no thought save of Me, I rescue them from the ocean of life and death, for their minds are fixed on Me. Then let thy mind cling only to me, let thy intellect abide in Me; and without doubt thou shalt live hereafter in Me alone. But if thou canst not fix thy mind firmly on Me, then, My beloved friend, try to do so by constant practice. And if thou are not strong enough to practice concentration, then devote thyself to my service, do all thine acts for My sake, and thou shalt still attain the goal. And if thou art too weak even for this, then seek refuge in union with me, and with perfect self-control renounce the fruit of thy action.*

*Knowledge is superior to blind action, meditation to mere knowledge, renunciation of the fruit of action to meditation, and where there is renunciation peace will follow. He who is incapable of hatred towards any being, who is kind and compassionate, free from selfishness, without pride, equable in pleasure and in pain, and forgiving, Always contented, self-centered, self-controlled, resolute, with mind and reason dedicated to Me, such a devotee of Mine is My beloved. He who does not harm the world, and whom the world cannot harm, who is not carried away by any impulse of joy, anger or fear, such a one is My beloved. He who expects nothing, who is pure, watchful, indifferent, unruffled, and who renounces all initiative, such a one is My beloved. He who is beyond joy and hate, who neither laments nor desires, to whom good and evil fortunes are the same, such a one is My beloved.*

*He to whom friend and foe are alike, who welcomes equally honor and dishonor, heat and cold, pleasure and pain, who is enamored of nothing, Who is indifferent to praise and censure, who enjoys silence, who is contented with every fate, who has no fixed abode, who is steadfast in mind, and filled with devotion, such a one is My beloved. Verily those who love the spiritual wisdom as I have taught, whose faith never fails, and who concentrate their whole nature on Me, they indeed are My most beloved."*



One of the best verses on which entire Hindu philosophy is based. Here the virtues of a superior devotee & a karma yogi is being told, basically this verse is saying that you should always have your concentration in the supreme being and know that whatever you are doing is for the sake of a duty only.

*Who is God and what is Nature; what is Matter and what is the Self; what is that they call Wisdom, and what is it that is worth knowing? I wish to have this explained.*

A question.

*The body of man is the playground of the Self; and That which knows the activities of Matter, sages call the Self. I am the Omniscient self that abides in the playground of Matter; knowledge of Matter and of the all-knowing Self is wisdom. What is called Matter, of what it is composed, whence it came, and why it changes, what the Self is, and what Its power – this I will now briefly set forth. Seers have sung of It in various ways, in many hymns and sacred Vedic songs, weighty in thought and convincing in argument. The five great fundamentals (earth, fire, air, water and ether), personality, intellect, the mysterious life force, the ten organs of perception and action, the mind and the five domains of sensation; Desire, aversion, pleasure, pain, sympathy, vitality and the persistent clinging to life, these are in brief the constituents of changing Matter. Humility, sincerity, harmlessness, forgiveness, rectitude, service of the Master, purity, steadfastness, self-control; Renunciation of the delights of sense, absence of pride, right understanding of the painful problem of birth and death, of age and sickness; Indifference, non-attachment to sex, progeny or home, equanimity in good fortune and in bad; Unswerving devotion to Me, by concentration on Me and Me alone, a love for solitude, indifference to social life; Constant yearning for the knowledge of Self, and pondering over the lessons of the great Truth – this is Wisdom, all else ignorance. I will speak to thee now of that great Truth which man ought to know, since by its means he will win immortal bliss – that which is without beginning, the Eternal Spirit which dwells in Me, neither with form, nor yet without it. Everywhere are Its hands and Its feet; everywhere It has eyes that see, heads that think and mouths that speak; everywhere It listens; It dwells in all the worlds; It envelops them all. Beyond the senses, It yet shines through every sense perception. Bound to nothing, It yet sustains everything. Unaffected by the Qualities, It still enjoys them all.*

*It is within all beings, yet outside; motionless yet moving; too subtle to be perceived; far away yet always near. In all beings undivided, yet living in division, It is the upholder of all, Creator and Destroyer alike; It is the Light of lights, beyond the reach of darkness; the Wisdom, the only thing that is worth knowing or that wisdom can teach; the Presence in the hearts of all. Thus I have told thee in brief what Matter is, and the Self worth realizing and what is Wisdom. He who is devoted to Me knows; and assuredly he will enter into Me. Know thou further that Nature and God have no beginning; and that differences of character and quality have their origin in Nature only. Nature is the Law which generates cause and effect; God is the source of the enjoyment of all pleasure and*

*pain. God dwelling in the heart of Nature experiences the Qualities which nature brings forth; and His affinity towards the Qualities is the reason for His living in a good or evil body. Thus in the body of man dwells the Supreme God; He who sees and permits, upholds and enjoys, the Highest God and the Highest Self. He who understands God and Nature along with her qualities, whatever be his condition in life, he comes not again to earth. Some realise the Supreme by meditating, by its aid, on the Self within, others by pure reason, others by right action. Others again, having no direct knowledge but only hearing from others, nevertheless worship, and they, too, if true to the teachings, cross the sea of death.*

*Wherever life is seen in things movable or immovable, it is the joint product of Matter and Spirit. He who can see the Supreme Lord in all beings, the Imperishable amidst the perishable, he it is who really sees. Beholding the Lord in all things equally, his actions do not mar his spiritual life but lead him to the height of Bliss. He who understands that it is only the Law of Nature that brings action to fruition, and that the Self never acts, alone knows the Truth. He who sees the diverse forms of life all rooted in One, and growing forth from Him, he shall indeed find the Absolute. The Supreme Spirit, O Prince, is without beginning, without Qualities and Imperishable, and though it be within the body, yet It does not act, nor is It affected by action. As space, though present everywhere, remains by reason of its subtlety unaffected, so the Self, though present in all forms, retains its purity unalloyed.*

*As the one Sun illuminates the whole earth, so the Lord illumines the whole universe. Those who with the eyes of wisdom thus see the difference between Matter and Spirit, and know how to liberate Life from the Law of Nature, they attain the Supreme."*

A far greater answer than my own limited intellect can explain. So please read it, and understand it,

*Dwelling in Wisdom and realising My Divinity, they are not born again when the universe is re-created at the beginning of every cycle, nor are they affected when it is dissolved. The eternal Cosmos is My womb, in which I plant the seed, from which all beings are born, Through whatever wombs men are born, it is the Spirit Itself that conceives, and I am their Father. Purity, Passion and Ignorance are the Qualities which the Law of nature bringeth forth. They fetter the free Spirit in all beings. O Sinless One! Of these, Purity, being luminous, strong and invulnerable, binds one by its yearning for happiness and illumination. Passion, engendered by thirst for pleasure and attachment, binds the soul through its fondness for activity. But Ignorance, the product of darkness, stupefies the senses in all embodied beings, binding them by chains of folly, indolence and lethargy. Purity brings happiness, Passion commotion, and Ignorance, which obscures wisdom, leads to a life of failure. Purity prevails when Passion and Ignorance are overcome; Passion, when Purity and Ignorance are overcome; and Ignorance when it overcomes Purity and Passion. When the light of knowledge gleams forth from all the gates of the body, then be sure that Purity prevails. Avarice, the impulse to act and the beginning of action itself are all due to the dominance of Passion. Darkness, stagnation, folly and infatuation are the result of the dominance of Ignorance, When Purity prevails,*

*the soul on quitting the body passes on to the pure regions where live those who know the Highest. When Passion prevails, the soul is reborn among those who love activity; when Ignorance rules, it enters the wombs of the ignorant. They say the fruit of a meritorious action is spotless and full of purity; the outcome of Passion is misery, and of Ignorance darkness. Purity engenders Wisdom, Passion avarice, and Ignorance folly, infatuation and darkness.*

*When Purity is in the ascendant, the man evolves; when Passion, he neither evolves nor degenerates; when Ignorance, he is lost. As soon as man understands that it is only the Qualities which act and nothing else, and perceives That which is beyond, he attains My divine nature. When the soul transcends the Qualities, which are the real cause of physical existence, then, freed from birth and death, from old age and misery, he quaffs the nectar of immortality.*

Qualities of a karma yogi

*By what signs can he who has transcended the Qualities be recognized? How does he act? How does he live beyond them?*

A question of how can one recognize the karma.

*He who shuns not the Quality which is present, and longs not for that which is absent; He who maintains an attitude of indifference, who is not disturbed by the Qualities, who realizes that it is only they who act, and remains calm; Who accepts pain and pleasure as it comes, is centered in his Self, to whom a piece of clay or stone or gold are the same, who neither likes nor dislikes, who is steadfast, indifferent alike to praise or censure; Who looks equally upon honor and dishonor, loves friends and foes alike, abandons all initiative, such is he who transcends the Qualities. And he who serves me and only me, with unflinching devotion, shall overcome the Qualities, and become one with the Eternal. For I am the Home of the Spirit, the continual Source of immortality, of eternal Righteousness and of infinite Joy."*

Answer to the question of recognizing the karma yogi.

*The Three Qualities.*

*This phenomenal creation, which is both ephemeral and eternal, is like a tree, but having its seed above in the Highest and its ramifications on this earth below. The scriptures are its leaves, and he who understands this, knows. Its branches shoot upwards and downwards, deriving their nourishment from the Qualities; its buds are the objects of sense; and its roots, which follow the Law causing man's regeneration and degeneration, pierce downwards into the soil. In this world its true form is not known, neither its origin nor its end, and its strength is not understood, until the tree with its roots striking deep into the earth is hewn down by the sharp axe of non-attachment. Beyond lies the Path, from which, when found, there is no return. This is the Primal God from whence this*

*ancient creation has sprung. The wise attain Eternity when, freed from pride and delusion, they have conquered their love for the things of sense; when, renouncing desire and fixing their gaze on the Self, they have ceased to be tossed to and fro by the opposing sensations, like pleasure and pain. Neither sun, moon, nor fire shines there. Those who go thither never come back. For, that is my Celestial Home! It is only a very small part of My Eternal Self, which is the life of the universe, drawing round itself the six senses, the mind the last, which have their source in Nature. When the Supreme Lord enters a body or leaves it, He gathers these senses together and travels on with them, as the wind gathers perfume while passing through the flowers. He is the perception of the ear, the eye, the touch, the taste and the smell, yea and of the mind also; and the enjoyment the things which they perceive is also His. The ignorant do not see that it is He Who is present in life and Who departs at death or even that it is He Who enjoys pleasure through the Qualities. Only the eye of wisdom sees. The saints with great effort find Him within themselves; but not the unintelligent, who in spite of every effort cannot control their minds. Remember that the Light which, proceeding from the sun, illumines the whole world, and the Light which is in the moon, and That which is in the fire also, all are born of Me. I enter this world and animate all My creatures with My vitality; and by My cool moonbeams I nourish the plants. Becoming the fire of life, I pass into their bodies and, uniting with the vital streams of Prana and Apana, I digest the various kinds of food. I am enthroned in the hearts of all; memory, wisdom and discrimination owe their origins to Me. I am He Who is to be realized in the scriptures; I inspire their wisdom and I know their truth.*

*There are two aspects in Nature: the perishable and the imperishable. All life in this world belongs to the former, the unchanging element belongs to the latter. But higher than all am I, the Supreme God, the Absolute Self, the Eternal Lord, Who pervades the worlds and upholds them all. Beyond comparison of the Eternal with the non-eternal am I, Who am called by scriptures and sages the Supreme Personality, the Highest God. He who with unclouded vision sees Me as the Lord-God, knows all there is to be known, and always shall worship Me with his whole heart. Thus, O Sinless One, I have revealed to thee this most mystic knowledge. He who understands gains wisdom and attains the consummation of life."*

In this verse an attempt has been made to explain god with an example of a tree.

Fearlessness, clean living, unceasing concentration on wisdom, readiness to give, self-control, a spirit of sacrifice, regular study of the scriptures, austerities, candor, harmlessness, truth, absence of wrath, renunciation, contentment, straightforwardness, compassion towards all, uncovetousness, courtesy, modesty, constancy, Valor, forgiveness, fortitude, purity, freedom from hate and vanity; these are his who possesses the Godly Qualities, Hypocrisy, pride, insolence, cruelty, ignorance belong to him who is born of the godless qualities. Godly qualities lead to liberation; godless to bondage. Do not be anxious, Prince! Thou hast the Godly qualities.

All beings are of two classes: Godly and godless. The Godly I have described; I will now

describe the other. The godless do not know how to act or how to renounce. They have neither purity nor truth. They do not understand the right principles of conduct. They say the universe is an accident with no purpose and no God. Life is created by sexual union, a product of lust and nothing else. Thinking thus, these degraded souls, these enemies of mankind – whose intelligence is negligible and whose deeds are monstrous – come into the world only to destroy. Giving themselves up to insatiable passions, hypocritical, self-sufficient and arrogant, cherishing false conception founded on delusion, they work only to carry out their own unholy purposes. Poring anxiously over evil resolutions, which only end in death; seeking only the gratification of desire as the highest goal; seeing nothing beyond; Caught in the toils of a hundred vain hopes, the slaves of passion and wrath, they accumulate hoards of unjust wealth, only to pander to their sensual desire.

This I have gained today; tomorrow I will gratify another desire; this wealth is mine now, the rest shall be mine ere long; I have slain one enemy, I will slay the others also; I am worthy to enjoy, I am the Almighty, I am perfect, powerful and happy; I am rich, I am well-bred; who is there to compare with me? I will sacrifice, I will give, I will pay – and I will enjoy. Thus blinded by Ignorance, Perplexed by discordant thoughts, entangled in the snares of desire, infatuated by passion, they sink into the horrors of hell. Self-conceited, stubborn, rich, proud and insolent, they make a display of their patronage, disregarding the rules of decency. Puffed up by power and inordinate conceit, swayed by lust and wrath, these wicked people hate Me Who am within them, as I am within all. Those who thus hate Me, who are cruel, the dregs of mankind, I condemn them to a continuous, miserable and godless rebirth. So reborn, they spend life after life, enveloped in delusion. And they never reach Me, but degenerate into still lower forms of life. The gates of hell are three: lust, wrath and avarice. They destroy the Self. Avoid them. These are the gates which lead to darkness; if a man avoid them he will ensure his own welfare, and in the end will attain his liberation. But he who neglects the commands of the scriptures, and follows the promptings of passion, he does not attain perfection, happiness or the final goal. Therefore whenever there is doubt whether thou shouldst do a thing or not, let the scriptures guide thy conduct. In the light of the scriptures shouldst thou labour the whole of thy life.”

Qualities of a karma yogi in detail.

*Those who do acts of sacrifice, not according to the scriptures but nevertheless with implicit faith, what is their condition? Is it one of Purity, of Passion or of Ignorance?*

A question is being asked that if someone works in deeds but without the procedure then is it an act of purity, passion or ignorance.

*Man has an inherent faith in one or another of the Qualities – Purity, Passion and Ignorance. Now listen. The faith of every man conforms to his nature. By nature he is full of faith. He is in fact what his faith makes him. The Pure worship the true God; the Passionate, the powers of wealth and magic; the Ignorant, the spirits of the dead and of the lower orders of nature. Those who practice austerities not commanded by scripture,*

*who are slaves to hypocrisy and egotism, who are carried away by the fury of desire and passion, They are ignorant. They torment the organs of the body; and they harass Me also, Who lives within. Know that they are devoted to evil. The food which men enjoy is also threefold, like the ways of sacrifice, austerity and almsgiving. Listen to the distinction. The foods that prolong life and increase purity, vigour, health, cheerfulness and happiness are those that are delicious, soothing, substantial and agreeable. These are loved by the Pure. Those in whom Passion is dominant like foods that are bitter, sour, salty, over-hot, pungent, dry and burning. These produce unhappiness, repentance and disease. The Ignorant love food which is stale, not nourishing, putrid and corrupt, the leavings of others and unclean. Sacrifice is Pure when it is offered by one who does not covet the fruit thereof, when it is done according to the commands of scripture, and with implicit faith that the sacrifice is a duty. Sacrifice which is performed for the sake of its results, or for self-glorification – that, O best of Aryans, is the product of Passion. Sacrifice that is contrary to scriptural command, that is unaccompanied by prayers or gifts of food or money, and is without faith – that is the product of Ignorance. Worship of God and the Master; respect for the preacher and the philosopher; purity, rectitude, continence and harmlessness – all this is physical austerity. Speech that hurts no one, that is true, is pleasant to listen to and beneficial, and the constant study of the scriptures – this is austerity in speech. Serenity, kindness, silence, self-control and purity – this is austerity of mind.*

*These threefold austerities performed with faith, and without thought of reward, may truly be accounted Pure. Austerity coupled with hypocrisy or performed for the sake of self-glorification, popularity or vanity, comes from Passion, and its result is always doubtful and temporary. Austerity done under delusion, and accompanied with sorcery or torture to oneself or another, may be assumed to spring from Ignorance. The gift which is given without thought of recompense, in the belief that it ought to be made, in a fit place, at an opportune time and to a deserving person – such a gift is Pure. That which is given for the sake of the results it will produce, or with the hope of recompense, or grudgingly – that may truly be said to be the outcome of Passion. And that which is given at an unsuitable place or time or to one who is unworthy, or with disrespect or contempt – such a gift is the result of Ignorance. 'Om Tat Sat' is the triple designation of the Eternal Spirit, by which of old the Vedic Scriptures, the ceremonials and the sacrifices were ordained. Therefore all acts of sacrifice, gifts and austerities, prescribed by the scriptures, are always begun by those who understand the Spirit with the word Om. Those who desire deliverance begin their acts of sacrifice, austerity or gift with the word 'Tat' (meaning 'That'), without thought of reward. 'Sat' means Reality or the highest Good, and also, O Arjuna, it is used to mean an action of exceptional merit. Conviction in sacrifice, in austerity and in giving is also called 'Sat.' So too an action done only for the Lord's sake. Whatsoever is done without faith, whether it be sacrifice, austerity or gift or anything else, as called 'Asat' (meaning 'Unreal') for it is the negation of 'Sat,' Such an act has no significance, here or hereafter."*

One of the rare thoughts of Hindu philosophy. This thought basically says that all that matters is the karma (action). Doesn't matter which religion one belongs to.

*I desire to know how relinquishment is distinguished from renunciation.*

A question on what is the difference between not desiring the results to not doing anything

*The sages say that renunciation means forgoing an action which springs from desire; and relinquishing means the surrender of its fruit. Some philosophers say that all action is evil and should be abandoned. Others that acts of sacrifice, benevolence and austerity should not be given up. Listen to my judgment as regards this problem. It has a threefold aspect. Acts of sacrifice, benevolence and austerity should not be given up but should be performed, for they purify the aspiring soul. But they should be done with detachment and without thought of recompense. This is my final judgment. It is not right to give up actions which are obligatory; and if they are misunderstood, it is the result of sheer ignorance. To avoid an action through fear of physical suffering, because it is likely to be painful, is to act from passion, and the benefit of renunciation will not follow. He who performs an obligatory action, because he believes it to be a duty which ought to be done, without any personal desire to do the act or to receive any return – such renunciation is Pure. The wise man who has attained purity, whose doubts are solved, who is filled with the spirit of self-abnegation, does not shrink from action because it brings pain, nor does he desire it because it brings pleasure. But since those still in the body cannot entirely avoid action, in their case abandonment of the fruit of action is considered as complete renunciation. For those who cannot renounce all desire, the fruit of action hereafter is threefold – good, evil, and partly good and partly evil. But for him who has renounced, there is none. I will tell thee now, O Mighty Man, the five causes which, according to the final decision of philosophy, must concur before an action can be accomplished. They are a body, a personality, physical organs, their manifold activity and destiny. Whatever action a man performs, whether by muscular effort or by speech or by thought, and whether it be right or wrong, these five are the essential causes. But the fool who supposes, because of his immature judgment, that it is his own Self alone that acts; he perverts the truth and does not see rightly. He who has no pride, and whose intellect is unalloyed by attachment, even though he kill these people, yet he does not kill them, and his act does not bind him.*

One of the best verses which attempt to enlighten a mind to the difference between relinquishment and renunciation

Relinquishment is basically withdrawing or leaving behind or to abandon or abandon a pursuit vs. Renunciation which is setting aside one's own claims or wishes.

*Knowledge, the knower and the object of knowledge, these are the three incentives to action; and the act, the actor and the instrument are the threefold constituents. The knowledge, the act and the doer differ according to the Qualities. Listen to this too: That knowledge which sees the One Indestructible in all beings, the One Indivisible in all separate lives, may be truly called Pure Knowledge. The knowledge which thinks of the*

*manifold existence in all beings as separate – that comes from Passion. But that which clings blindly to one idea as if it were all, without logic, truth or insight that has its origin in Darkness. An obligatory action done by one who is disinterested, who neither likes nor dislikes it, and gives no thought to the consequences that follow, such an action is Pure.*

*But even though an action involve the most strenuous Endeavour, yet if the doer is seeking to gratify his desires, and is filled with personal vanity, it may be assumed to originate in Passion. An action undertaken through delusion, and with no regard to the spiritual issues involved, or the real capacity of the doer, or to the injury which may follow, such an act may be assumed to be the product of Ignorance. But when a man has no sentiment and no personal vanity, when he possesses courage and confidence, cares not whether he succeeds or fails, then his action arises from Purity. In him who is impulsive, greedy, looking for reward, violent, impure, torn between joy and sorrow, it may be assumed that in him Passion is predominant. While he whose purpose is infirm, who is low-minded, stubborn, dishonest, malicious, indolent, despondent, procrastinating – he may be assumed to be in Darkness. Reason and conviction are threefold, according to the Quality which is dominant. I will explain them fully and severally, That intellect which understands the creation and dissolution of life, what actions should be done and what not, which discriminates between fear and fearlessness, bondage and deliverance, that is Pure. The intellect which does not understand what is right and what is wrong, and what should be done and what not, is under the sway of Passion. And that which, shrouded in Ignorance, thinks wrong right, and sees everything perversely, that intellect is ruled by Darkness. The conviction and steady concentration by which the mind, the vitality and the senses are controlled – They are the product of Purity. The conviction which always holds fast to rituals, to self-interest and wealth, for the sake of what they may bring forth – that comes from Passion.*

Praise to the ones with an Open mind. Who can see the things with clarity and wisdom.

*And that which clings perversely to false idealism, fear, grief, despair and vanity is the Product of Ignorance. Hear further the three kinds of pleasure. That which increases day after day delivers one from misery, Which at first seems like poison but afterwards acts like nectar – that pleasure is Pure, for it is born of Wisdom. That which as first is like nectar, because the senses revel in their objects, but in the end acts like poison – that pleasure arises from Passion. While the pleasure which from first to last merely drugs the senses, which springs from indolence, lethargy and folly – that pleasure flows from Ignorance. There is nothing anywhere on earth or in the higher worlds which is free from the three Qualities – for they are born of Nature. The duties of spiritual teachers, the soldiers, the traders and the servants have all been fixed according to the dominant Quality in their nature. Serenity, self-restraint, austerity, purity, forgiveness, as well as uprightness, knowledge, wisdom and faith in God – these constitute the duty of a spiritual Teacher. Valor, glory, firmness, skill, generosity, steadiness in battle and ability to rule – these constitute the duty of a soldier. They flow from his own nature. Agriculture, protection of the cow and trade are the duty of a trader, again in accordance with his nature. The duty of a servant is to serve, and that too agrees with his nature. Perfection is*



*attained when each attends diligently to his duty. Listen and I will tell you how it is attained by him who always minds his own duty. Man reaches perfection by dedicating his actions to God, Who is the source of all being, and fills everything. It is better to do one's own duty, however defective it may be, than to follow the duty of another, however well one may perform it. He who does his duty as his own nature reveals it, never sins. The duty that of itself falls to one's lot should not be abandoned, though it may have its defects. All acts are marred by defects, as fire is obscured by smoke. He whose mind is entirely detached, who has conquered himself, whose desires have vanished, by his renunciation reaches that stage of perfect freedom where action completes itself and leaves no seed. I will now state briefly how he, who has reached perfection, finds the Eternal Spirit, the state of Supreme Wisdom. Guided always by pure reason, bravely restraining himself, renouncing the objects of sense and giving up attachment and hatred;*

This verse has to be really read and understood in order to be affective, it basically tries to explain the different forms of worldly pleasures which either result in growth or send a character to the depths of ignorance.

*Enjoying solitude, abstemiousness, his body, mind and speech under perfect control, absorbed in meditation, he becomes free – always filled with the spirit of renunciation. Having abandoned selfishness, power, arrogance, anger and desire, possessing nothing of his own and having attained peace, he is fit to join the Eternal Spirit. And when he becomes one with the Eternal, and his soul knows the bliss that belongs to the Self, he feels no desire and no regret, he regards all beings equally and enjoys the blessing of supreme devotion to Me. By such devotion, he sees Me, who I am and what I am; and thus realising the Truth, he enters My Kingdom. Relying on Me in all his action and doing them for My sake, he attains, by My Grace, Eternal and Unchangeable Life. Surrender then thy actions unto Me, live in Me, concentrate thine intellect on Me, and think always of Me. Fix but thy mind on Me, and by My grace thou shalt overcome the obstacles in thy path. But if, misled by pride, thou wilt not listen, then indeed thou shalt be lost. If thou in thy vanity thinkest of avoiding this fight, thy will shall not be fulfilled, for Nature herself will compel thee. Thy duty binds thee. From thine own nature has it arisen, and that which in thy delusion thou desire not to do, that very thing thou shalt do. Thou art helpless. God dwells in the hearts of all beings, He causes them to revolve as it were on a wheel by His mystic power. With all thy strength, fly unto Him and surrender thyself, and by His grace shalt thou attain Supreme Peace and reach the Eternal Home. Thus have I revealed to thee the Truth, the Mystery of mysteries. Having thought it over, thou art free to act as thou wilt. Only listen once more to My last word, the deepest secret of all; thou art My beloved, thou art My friend, and I speak for thy welfare. Dedicate thyself to Me, worship Me, sacrifice all for Me, prostrate thyself before Me, and to Me thou shalt surely come. Truly do I pledge thee; thou art My own beloved. Give up then thy earthly duties, surrender thyself to Me only. Do not be anxious; I will absolve thee from all thy sin. Speak not this to one who has not practised austerities, or to him who does not love, or who will not listen, or who mocks. But he who teaches this great secret to My devotees, his is the highest devotion, and verily he shall come unto Me.*

Something more to be read and understood.

*Nor is there among men any who can perform a service dearer to Me than this, or any man on earth more beloved by Me than he. He who will study this spiritual discourse of ours, I assure thee, he shall thereby worship Me at the altar of Wisdom. Yea, he who listens to it with faith and without doubt, even he, freed from evil, shalt rise to the worlds which the virtuous attain through righteous deeds. Hast thou listened attentively to My words? Has thy ignorance and thy delusion gone? O Immutable One! My delusion has fled. By Thy Grace, O Changeless One, the light has dawned. My doubts are gone, and I stand before Thee ready to do Thy will."*

This verse is basically an ending to the entire knowledge, consider it a thank you note.

# SECTION III

I have tried to make this book as Non religious as possible, since theory of Righteous action is not limited to Hinduism alone, but due to the fact that this is a Hindu religious scripture, most of the people tended to shy away from it, thinking it might convert them from their current faith.

About the base book

The **Bhagavad Gita** (Sanskrit भगवद्गीता, *Bhagavad Gītā*, "Song of God") is an important Sanskrit Hindu scripture. It is revered as a sacred scripture of Hinduism, and considered as one of the most important religious classics of the world. The Bhagavad Gita is a part of the *Mahabharata*, comprising of 700 verses. The teacher of the Bhagavad Gita is Sri Krishna, who is regarded by the Hindus as the supreme manifestation of the Lord Himself, and is referred to within as Bhagavan—the divine one. The Bhagavad Gita is commonly referred to as **The Gita** for short.

The content of the Gita is the conversation between Krishna and Arjuna taking place on the battlefield before the start of the Kurukshetra war. Responding to Arjuna's confusion and moral dilemma, Krishna explains to Arjuna his duties as a warrior and prince and elaborates on different Yogic and Vedantic philosophies, with examples and analogies. This has led to the Gita often being described as a concise guide to Hindu philosophy and also as a practical, self-contained guide to life. Other noted experts have described it as a lighthouse of eternal wisdom that has the ability to inspire any man or woman to supreme accomplishment and enlightenment. During the discourse, Krishna reveals his identity as the Supreme Being Himself (*Svayam bhagavan*), blessing Arjuna with an awe-inspiring vision of his divine universal form.

The Bhagavad Gita is also called **Gitopanishad** as well as **Yogopanishad**, implying its status as an Upanishad, or a Vedantic scripture. Since the Gita is drawn from the Mahabharata, it is included in *Smṛiti* texts. However, being one of the Upanishads, it has a status of *śruti*, or *revealed knowledge*. Since the Bhagavad Gita represents a summary of the Upanishadic teachings, it is also called as the **Upanishad of the Upanishads**. The Gita is also called a **mokshashastra**, or scripture of liberation, since it deals with the science of the absolute and lays down the way to emancipation.

The Bhagavad Gita occurs in the *Bhishma Parva* of the Mahabharata and comprises 18 chapters from the 25th to the 42nd and consists of 700 verses. The verses themselves, using the range and style of Sanskrit meter with similes and metaphors, are written in a poetic form that is traditionally chanted; hence the title, which translates to "the Song of the Divine One".

The Bhagavad Gita is later than the great movement represented by the early Upanishads and earlier than the period of the development of the philosophic systems and their

formulation in the *sutras*. The origin of the Gita is definitely in the pre-Christian era. The date of composition and the author of the Gita is not known with certainty. Almost all the books belonging to the early literature of India are anonymous. However the authorship of the Gita is attributed to Vyasa, the compiler of the *Mahabharata*. Scholars have opined that the date of composition of the Bhagavad Gita is between the fifth century B.C. and second century B.C.

Based on claims of differences in the poetic styles some scholars like Jinarajadasa have argued that the Bhagavad Gita was added to the *Mahabharata* at a later date.

Within the text of the Bhagavad Gita itself Krishna claims that the knowledge of Yoga contained in the Gita was first instructed to mankind at the very beginning of their existence.

As Hinduism has historically had an oral tradition of transmitting knowledge from generation to generation for thousands of years, it is not uncommon for religious traditions within Hinduism to believe that the teachings of the Bhagavad Gita are much older than the dates ascribed to it by modern scholars as to when it was inked to paper.

Although the original date of composition of the Bhagavad Gita is not clear, its teachings are considered timeless and the exact time of revelation of the scripture is considered to be of little spiritual significance by scholars like Bansi Pandit, Juan Mascaro. Swami Vivekananda dismisses concerns about differences of opinion regarding the historical events as unimportant for study of the Gita from the point of acquirement of *Dharma*.

## Prelude to Bhagavad Gita

The main theme of the Mahabharata is the exploits of two families of royal cousins, known as the Pandavas and the Kauravas, who were the sons of two brothers, Pandu and Dhritarashtra, respectively. Since Dhritarashtra was born blind, Pandu inherited the ancestral kingdom, comprising a part of northern India around modern Delhi. The Pandava brothers were Yudhishtira the eldest, Bhima, Arjuna, Nakula, and Sahadeva. The Kaurava brothers were one hundred in number, Duryodhana being the eldest. When Pandu died at an early age, his young children were placed under the care of their uncle Dhritarashtra who usurped the throne.<sup>1</sup>

The Pandavas and the Kauravas were brought up together in the same household and had the same teachers, the most notable of whom were Bhishma and Dronacharya. Bhishma, the wise grandsire, acted as their chief guardian, and the Brahmin Drona was their military instructor. The Pandavas were endowed with righteousness, self control, nobility, and many other knightly traits. On the other hand, the hundred sons of Dhritarashtra, especially Duryodhana, were endowed with negative qualities and were cruel, unrighteous, unscrupulous, greedy, and lustful. Duryodhana being jealous of his five cousins, contrived various means to destroy them.

When the time came to crown Yudhisthira, the eldest of the pandavas as the prince, Duryodhana, through a crooked game of dice, exiled the pandavas into the forest. On their return from banishment the pandavas demanded the return of their legitimate kingdom. Duryodhana who had consolidated his power by many alliances, refused to restore their legal and moral rights. Attempts by elders and Krishna who was a friend of the Pandavas and also a well wisher of the kauravas, to resolve the issue failed. Nothing would satisfy Duryodhana's inordinate greed.

War became inevitable. Both Duryodhana and Arjuna requested Krishna to support them in fighting the war, since he possessed the strongest army, and was revered as the wisest teacher and the greatest yogi. Krishna offered to give this vast armies to one of them and to become a charioteer and counselor for the other, but he would not touch any weapon nor to participate in the battle in any manner. While Duryodhana chose Krishna's vast army, Arjuna preferred to have Krishna as his charioteer. The whole realm responded to the call of the pandavas and the Kauravas. The kings, princes, and knights of India with their armies, assembled on the sacred plain of Kurukshetra. The blind king Dhritrashtra wished to follow the progress of the battle. The sage Vyasa offered to endow him with supernatural sight; but the king refused the boon, for he felt that the sight of the destruction of his near and dear ones would be too much for him to bear. Thereupon Vyasa bestowed supernatural sight on Sanjaya, who was to act as reporter to Dhritrashtra. The Gita opens with the question of the blind king to Sanjaya regarding what happened on the battle-field when the two armies faced each other in battle array. The discourse on the Bhagavad Gita begins before the start of the climactic battle at Kurukshetra. It begins with the Pandava prince Arjuna, as he becomes filled with doubt on the battlefield. Realizing that his enemies are his own relatives, beloved friends and revered teachers, he turns to his charioteer and guide, Krishna, for advice.

In summary the main philosophical subject matter of the Bhagavad-gita is the explanation of five basic concepts or "truths":

- Ishvara (The Supreme Controller)
- Jiva (Living beings/the soul)
- Prakriti (Matter)
- Karma (Duty)
- Kala (Time)

Krishna counsels Arjuna on the greater idea of dharma or universal harmony and duty. He begins with the tenet that the soul is eternal and immortal. Any 'death' on the battlefield would involve only the shedding of the body, but the soul is permanent. Arjuna's hesitation stems from a lack of right understanding of the 'nature of things,' the privileging of the unreal over the real. His fear and reticence become impediments to the proper balancing of the universal dharmic order. Essentially, Arjuna wishes to abandon the battle, to abstain from action; Krishna warns, however, that without action, the cosmos would fall out of order and truth would be obscured.

In order to clarify his point, Krishna expounds the various Yoga processes and understanding of the true nature of the universe. Krishna describes the yogic paths of devotional service, action, meditation and knowledge. Fundamentally, the Bhagavad Gita proposes that true enlightenment comes from growing beyond identification with the temporal ego, the 'False Self', the ephemeral world, so that one identifies with the truth of the immortal self, the absolute soul or Atman. Through detachment from the material sense of ego, the Yogi, or follower of a particular path of Yoga, is able to transcend his/her illusory mortality and attachment to the material world and enter the realm of the Supreme.

It should be noted, however, that Krishna does not propose that the physical world must be forgotten or neglected. Indeed, it is quite the opposite: one's life on earth must be lived in accordance with greater laws and truths, one must embrace one's temporal duties whilst remaining mindful of a more timeless reality, acting for the sake of action without consideration for the results thereof. Such a life would naturally lead towards stability, happiness and ultimately, enlightenment.

To demonstrate his divine nature, Krishna grants Arjuna the boon of cosmic vision (albeit temporary) and allows the prince to see his 'Universal Form' (this occurs in the eleventh chapter). He reveals that he is fundamentally both the ultimate essence of *Being* in the universe and also its material body, called the Vishvarupa ('Universal Form').

In the Bhagavad-Gita Krishna refers to the war about to take place as 'Dharma Yuddha', meaning a righteous war for the purpose of justice. In Chapter 4, Krishna states that he incarnates in each age (Yuga) to establish righteousness in the world.

## **War as an allegory**

There are many who regard the story behind the Gita not as historical fact but as an allegory. Mahatma Gandhi, throughout his life and his own commentary on the Gita, interpreted the battle as "an allegory in which the battlefield is the soul and Arjuna, man's higher impulses struggling against evil." Swami Vivekananda also said that the first discourse in the Gita related to war can be taken allegorically. Vivekananda further remarks, "this Kurukshetra War is only an allegory. When we sum up its esoteric significance, it means the war which is constantly going on within man between the tendencies of good and evil."

The Gita addresses the discord between the senses and the intuition of cosmic order. It speaks of the Yoga of equanimity, a detached outlook. The term Yoga covers a wide range of meanings, but in the context of the Bhagavad Gita, describes a unified outlook, serenity of mind, skill in action and the ability to stay attuned to the glory of the Self (Atman) and the Supreme Being (Bhagavan). According to Krishna, the root of all suffering and discord is the agitation of the mind caused by selfish desire. The only way

to douse the flame of desire is by simultaneously stilling the mind through self-discipline and engaging oneself in a higher form of activity.

However, abstinence from action is regarded as being just as detrimental as extreme indulgence. According to the Bhagavad Gita, the goal of life is to free the mind and intellect from their complexities and to focus them on the glory of the Self by dedicating one's actions to the divine. This goal can be achieved through the Yogas of meditation, action, devotion and knowledge. In the sixth chapter, Krishna describes the best Yogi as one who constantly meditates upon him - which is understood to mean thinking of either Krishna personally, or the supreme Brahman - with different schools of Hindu thought giving varying points of view.

Krishna summarizes the Yogas through eighteen chapters. Three yogas in particular have been emphasized by commentators:

- Bhakti Yoga or *Devotion*,
- Karma Yoga or *Selfless Action*
- Jnana Yoga or *Self Transcending Knowledge*

While each path differs, their fundamental goal is the same - to realize Brahman (the *Divine Essence*) as being the ultimate truth upon which our material universe rests, that the body is temporal, and that the *Supreme Soul* (Paramatman) is infinite. Yoga's aim (moksha) is to escape from the cycle of reincarnation through realization of the ultimate reality. There are three stages to self-realization enunciated from the Bhagavad Gita:

1. Brahman - The impersonal universal energy
2. Paramatma - The Supreme Soul sitting in the heart of every living entity.
3. Bhagavan - God as a personality, with a transcendental form.

## Karma Yoga

Karma Yoga is essentially *Acting, or doing one's duties in life as per his/her dharma, or duty, without concern of results* - a sort of constant sacrifice of action to the Supreme. It is action done without thought of gain. In a more modern interpretation, it can be viewed as duty bound deeds done without letting the nature of the result affecting one's actions. Krishna advocates *Nishkam Karma* (Selfless Action) as the ideal path to realize the Truth. Allocated work done without expectations, motives, or thinking about its outcomes tends to purify one's mind and gradually makes an individual fit to see the value of reason and the benefits of renouncing the work itself. These concepts are vividly described in the following verses:

"To action alone hast thou a right and never at all to its fruits; let not the fruits of action be thy motive; neither let there be in thee any attachment to inaction"



"Fixed in yoga, do thy work, O Winner of wealth (Arjuna), abandoning attachment, with an even mind in success and failure, for evenness of mind is called yoga"

"With the body, with the mind, with the intellect, even merely with the senses, the Yogis perform action toward self-purification, having abandoned attachment. He who is disciplined in Yoga, having abandoned the fruit of action, attains steady peace..."

In order to achieve true liberation, it is important to control all mental desires and tendencies to enjoy sense pleasures. The following verses illustrate this:

"When a man dwells in his mind on the object of sense, attachment to them is produced. From attachment springs desire and from desire comes anger."

"From anger arises bewilderment, from bewilderment loss of memory; and from loss of memory, the destruction of intelligence and from the destruction of intelligence he perishes"

## Bhakti Yoga

According to Catherine Cornille, Associate Professor of Theology at Boston College, "The text [of the Gita] offers a survey of the different possible disciplines for attaining liberation through knowledge (*jnana*), ritual action (*karma*) and loving devotion to God (*bhakti*), focusing on the latter as both the easiest and the highest path to salvation."

In the introduction to Chapter Seven of the Gita, *bhakti* is summed up as a mode of worship which consists of unceasing and loving remembrance of God. As M. R. Sampatkumaran explains in his overview of Ramanuja's commentary on the Gita, "The point is that mere knowledge of the scriptures cannot lead to final release. Devotion, meditation and worship are essential."

As Krishna says in the Bhagavad Gita:

- "And of all yogins, he who full of faith worships Me, with his inner self abiding in Me, him, I hold to be the most attuned (to me in Yoga)."
- "After attaining Me, the great souls do not incur rebirth in this miserable transitory world, because they have attained the highest perfection."
- "... those who, renouncing all actions in Me, and regarding Me as the Supreme, worship Me... For those whose thoughts have entered into Me, I am soon the deliverer from the ocean of death and transmigration, Arjuna. Keep your mind on Me alone, your intellect on Me. Thus you shall dwell in Me hereafter."
- "And he who serves Me with the yoga of unswerving devotion, transcending these qualities [binary opposites, like good and evil, pain and pleasure] is ready for liberation in Brahman."

- "Fix your mind on Me, be devoted to Me, offer service to Me, bow down to Me, and you shall certainly reach Me. I promise you because you are My very dear friend."
- "Setting aside all meritorious deeds (Dharma), just surrender completely to My will (with firm faith and loving contemplation). I shall liberate you from all sins. Do not fear."

## Jnana Yoga

Jnana Yoga is a process of learning to discriminate between what is real and what is not, what is eternal and what is not. Through a steady advancement in realization of the distinction between Real and the Unreal, the Eternal and the Temporal, one develops into a *Jnana Yogi*. This is essentially a path of knowledge and discrimination in regards to the difference between the immortal soul (atman) and the body.

In the second chapter, Krishna's counsel begins with a succinct exposition of Jnana Yoga. Krishna argues that there is no reason to lament for those who are about to be killed in battle, because never was there a time when they were not, nor will there be a time when they will cease to be. Krishna explains that the self (atman) of all these warriors is indestructible. Fire cannot burn it, water cannot wet it, and wind cannot dry it. It is this Self that passes from body to another body like a person taking worn out clothing and putting on new ones. Krishna's counsel is intended to alleviate the anxiety that Arjuna feels seeing a battle between two great armies about to commence. However, Arjuna is not an intellectual. He is a warrior, a man of action, for whom the path of action, Karma Yoga, is more appropriate.

*"When a sensible man ceases to see different identities due to different material bodies and he sees how beings are expanded everywhere, he attains to the Brahman conception."*

*"Those who see with eyes of knowledge the difference between the body and the knower of the body, and can also understand the process of liberation from bondage in material nature, attain to the supreme goal."*

## Eighteen Yogas

In Sanskrit editions of the Gita, the Sanskrit text includes a traditional chapter title naming each chapter as a particular form of yoga. These chapter titles do not appear in the Sanskrit text of the Mahabharata. Since there are eighteen chapters, there are therefore eighteen yogas mentioned, as explained in this quotation from Swami Chidbhavananda:

All the eighteen chapters in the Gita are designated, each as a type of yoga. The function of the yoga is to train the body and the mind.... The first chapter in the Gita is designated as system of yoga. It is called Arjuna Vishada Yogam - Yoga of Arjuna's Dejection.

In Sanskrit editions, these eighteen chapter titles all use the word yoga, but in English translations the word yoga may not appear. For example, the Sanskrit title of Chapter 1 as given in Swami Sivananda's bilingual edition is *arjunaviśādayogaḥ* which he translates as "The Yoga of the Despondency of Arjuna". Swami Tapasyananda's bilingual edition gives the same Sanskrit title, but translates it as "Arjuna's Spiritual Conversion Through Sorrow". The English-only translation by Radhakrishnan gives no Sanskrit, but the chapter title is translated as "The Hesitation and Despondency of Arjuna". Other English translations, such as that by Zaehner, omit these chapter titles entirely.

Swami Sivananda's commentary says that the eighteen chapters have a progressive order to their teachings, by which Krishna "pushed Arjuna up the ladder of Yoga from one rung to another." As Winthrop Sargeant explains,

In the model presented by the *Bhagavad Gītā*, every aspect of life is in fact a way of salvation.

## Dhyana Yoga

Dhyana Yoga is the stilling of the mind and body through meditating techniques, geared at realizing one's true nature. A very similar (if not identical) practice was later described by Patanjali in his Yoga Sutras.

To practice yoga, one should go to a secluded place and should lay kusa grass on the ground and then cover it with a deer skin and a soft cloth. The seat should be neither too high nor too low and should be situated in a sacred place. The yogi should then sit on it very firmly and practice yoga to purify the heart by controlling his mind, senses and activities and fixing the mind on one point. One should hold one's body, neck and head erect in a straight line and stare steadily at the tip of the nose. Thus, with an unagitated, subdued mind, devoid of fear, completely free from sex life, one should meditate upon Me within the heart and make Me the ultimate goal of life. Thus practicing constant control of the body, mind and activities, the mystic transcendentalist, his mind regulated, attains to the kingdom of God [or the abode of Krishna] by cessation of material existence

Note: Alternative versions of the above verse state that the top of the nose (between the eyebrows) should be meditated upon, rather than the tip.

## Message or the summary of the Gita

Several scholars and philosophers have tried to summarise the central teaching of the Bhagavad Gita.

Scholar Radhakrishnan writes that the verse 11.55 is the "the essence of bhakti" and the "substance of the whole teaching of the Gita"

He who does work for Me, he who looks upon Me as his goal, he who worships Me, free from attachment, who is free from enmity to all creatures, he goes to Me,

Scholar Steven Rosen summarizes the Gita in four nutshell verses,

"I am the source of all spiritual and material worlds. Everything emanates from him. The Wise who fully realize this engage in my devotional service and worship me with all their hearts." (10.8)

"My pure devotees are absorbed in in thoughts of me, and they experience fulfillment and bliss by enlightening one another and conversing about me." (10.9)

"To those who are continually devoted and worship me with love, I give the understanding by which they can come to me." (10.10)

"Out of compassion for them, I, residing in their hearts, destroy with the shining lamp of knowledge the darkness born of ignorance." (10.11)

Ramakrishna said that the essential message of the Gita can be obtained by repeating the word several times, "'Gita, Gita, Gita', you begin, but then find yourself saying 'ta-Gi, ta-Gi, ta-Gi'. *Tagi* means one who has renounced everything for God."

Do not yield to unmanliness, O son of Pritha. It does not become you. Shake off this base faint-heartedness and arise, O scorcher of enemies!

Mahatma Gandhi writes, "The object of the Gita appears to me to be that of showing the most excellent way to attain self-realization" and Gandhi writes that this can achieved by selfless action—"By desireless action; by renouncing fruits of action; by dedicating all activities to God, i.e., by surrendering oneself to Him body and soul." Gandhi called Gita, *The Gospel of Selfless Action*.

"'The Blessed Lord said: I am the inflamed Time (Death), the destroyer of the worlds. I have come to destroy all these people. Even without you, all those warriors arrayed in the opposing armies shall be slain.'" 11:32

In a heterogeneous text, the Gita reconciles facets and schools of Hindu philosophy, including those of Brahmanical (orthodox Vedic) origin and the parallel ascetic and Yogic traditions. It comprises Upanishadic, Sankhya and Yogic philosophies. It had always been a creative text for Hindu priests and Yogis. Although it is not strictly part of the 'canon' of Vedic writings, almost all Hindu traditions draw upon the Gita as authoritative. For the Vedantic schools of Hindu philosophy, it belongs to one of the three foundational texts *Prasthana Trayi* (lit. "three points of departure"), the other two being the Upanishads and Brahma Sutras.

"[T]he authority and influence of the Bhagavad Gita is such that...It has been called "India's favourite Bible", and with its emphasis on selfless service it was a prime source of inspiration for Mahatma Gandhi." Among the great sages and philosophers who have

drawn inspiration from the Bhagavad Gita is Chaitanya Mahaprabhu, who initiated the public singing of the "Hare Krishna" mantra.

J. Robert Oppenheimer, American physicist and director of the Manhattan Project, learned Sanskrit in 1933 and read the Bhagavad Gita in the original, citing it later as one of the most influential books to shape his philosophy of life. Upon witnessing the world's first nuclear test in 1945, he quoted "Now I am become Death, the destroyer of worlds" based on verse 32 from Chapter 11 of the Bhagavad Gita.

A 2006 report suggests that the Gita is replacing the influence of the "The Art of War" (ascendant in the 1980s and '90s) in the Western business community.

Traditionally the commentators belong to spiritual traditions or schools (sampradaya) and Guru lineages (parampara), which claim to preserve teaching stemming either directly from Krishna himself or from other sources, each claiming to be faithful to the original message. In the words of Hiriyanna, "[The Gita] is one of the hardest books to interpret, which accounts for the numerous commentaries on it - each differing from the rest in an essential point or the other."

Different translators and commentators have widely differing views on what multi-layered Sanskrit words and passages signify, and their presentation in English depending on the sampradaya they are affiliated to. Especially in Western philology, interpretations of particular passages often do not agree with traditional views.

The oldest and most influential medieval commentary was that of the founder of the Vedanta school of extreme 'non-dualism', Shankara (788-820 A. D.), also known as Shankaracharya (Sanskrit: Śaṅkarācārya). Shankara's commentary was based on a recension of the Gita containing 700 verses, and that recension has been widely adopted by others. There is not universal agreement that he was the actual author of the commentary on the Bhagavad Gita that is attributed to him. A key commentary for the "modified non-dualist" school of Vedanta was written by Ramanujacharya (Sanskrit: Rāmānujacharya), who lived in the eleventh century A.D. Ramanujacharya's commentary chiefly seeks to show that the discipline of devotion to God (Bhakti yoga) is the way of salvation. The commentary by Madhva, whose dates are given either as (b. 1199 - d. 1276) or as (b. 1238 - d. 1317), also known as Madhvacharya (Sanskrit: Madhvācārya), exemplifies thinking of the "dualist" school. Madhva's school of dualism asserts that there is, in a quotation provided by Winthrop Sargeant, "an eternal and complete distinction between the Supreme, the many souls, and matter and its divisions." Madhva is also considered to be one of the great commentators reflecting the viewpoint of the Vedanta school.

In the Shaiva tradition, the renowned philosopher Abhinavagupta (10-11th century CE) has written a commentary on a slightly variant recension called Gitārtha-Samgraha.

Other classical commentators include Nimbarka (1162 AD), Vallabha(1479 AD), while Dnyaneshwar (1275-1296 AD) translated and commented on the Gita in Marathi, in his book Dnyaneshwari.

In modern times notable commentaries were written by Bal Gangadhar Tilak and Mahatma Gandhi, who used the text to help inspire the Indian independence movement. Tilak wrote his commentary while in jail during the period 1910-1911, while he was serving a six-year sentence imposed by the British colonial government in India for sedition. While noting that the Gita teaches possible paths to liberation, his commentary places most emphasis on Karma yoga. No book was more central to Gandhi's life and thought than the Bhagavadgita, which he referred to as his "spiritual dictionary" During his stay in Yeravda jail in 1929, Gandhi wrote a commentary on the *Bhagavad Gita* in Gujarati. The Gujarati manuscript was translated into English by Mahadev Desai, who provided an additional introduction and commentary. It was published with a Foreword by Gandhi in 1946. Mahatma Gandhi expressed his love for the Gita in these words:

I find a solace in the *Bhagavadgītā* that I miss even in the Sermon on the Mount. When disappointment stares me in the face and all alone I see not one ray of light, I go back to the *Bhagavadgītā*. I find a verse here and a verse there and I immediately begin to smile in the midst of overwhelming tragedies - and my life has been full of external tragedies - and if they have left no visible, no indelible scar on me, I owe it all to the teaching of *Bhagavadgītā*.